

GUIDE
TO THE
ROYAL CITY OF
PRAGUE
AND TO THE
KINGDOM OF
BOHEMIA

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PRAGUE.
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POSITION OF THE BOHEMIAN NATION IN AUSTRIA.

Of the extensive and manifold realms ruled by the house of Habsburg no part is perhaps less known in England than the ancient kingdom of Bohemia.

It is indeed only quite recently that it has been possible for Englishmen to acquire any knowledge of Bohemia from other than German sources; and as racial warfare between the Slav and the Teuton is the keynote of Bohemian history, information derived from hostile sources would be — as was recently wittily written — as useful as a biography of the great duke Wellington written by a Frenchman!

Modern research has proved that at least part of Bohemia has had a Slavic population almost from the earliest historical period. This as is known is equally true of a large, adjacent part of Northern Germany, whose ancient Slavic population has long been Germanised.

That similar frequent attempts have in Bohemia been unsuccessful is no doubt largely due to the geographical

position of my country. As no less a man than Göthe wrote: Bohemia is a continent within the European continent. If the word may be used geographically, Bohemia has an individuality of its own. I have written much on the history and literature of my country and wish here to limit myself to a few brief remarks.

Bohemia is not only geographically but historically also a country, that cannot be considered as a dependency of any other, and we must be grateful to the skill and energy of Dr. L. Jeřábek, to whom it is due, that at least a considerable part of our exhibits appear in a special, Bohemian section.

Of the earlier times of Bohemia's history the bestknown part is the period of the Hussite wars. This is the period of Bohemia's greatness and it is also the period, when the links between Bohemia and England are frequent and strong. Wycliffe's importance was indeed greater in Bohemia than even in his own country.

Though Bohemia was for two centuries a mainly Hussite — I had almost written protestant — country, only one of its sovereigns was of the predominant religion of the land over which he ruled. This was the great George of Poděbrad, one of Bohemia's greatest kings and one, whose memory is still cherished by the Bohemian people. The earlier part of his reign was the more prosperous one. Towards the end of his life and after king George had been excommunicated by pope Paul II, the Romanist Bohemian nobles, some of whom had already risen in arms against him, proclaimed Matthias Corvinus, king of Hungary, as king of Bohemia. Warfare between the rival sovereigns continued up to the death of King George in 1471. The successors of king George were the Polish prince Wladislaus and then his son Louis. After the death of the latter at the battle of Moháč in Hungary in 1526, the Bohemian

crown again became vacant, for it was only after the year 1620. that the Bohemian crown became hereditary. The Estates of Bohemia — this was the name given to the Nobles and knights and to the representatives of the Bohemian towns, who jointly elected the king — chose as their ruler the archduke Ferdinand of Austria. The year 1526 marks the beginnings of the rule of the house of Austria over Bohemia, but that event was by no means considered as denoting a change in the constitution of the country.

The most important year for Bohemia during Ferdinand's reign is the year 1547. In the previous year hostilities have broken out in Germany between the emperor Charles V. and the German protestants. Ferdinand of Bohemia called on his subjects to raise a force in aid of his brother. The Bohemian Estates, among whom the members of the so-called „Unity of the Bohemian Brethren“ were then very powerful, were unwilling to do this. In 1547. the attitude of the Bohemians became more decidedly opposed to Ferdinand and they raised a force, which was, though not openly, favourable to the cause of the German protestants. The defeat of the protestants at Mühlberg (April 14th 1547) put the Bohemians in a very difficult position and they submitted unconditionally to the king, whom they had offended. Ferdinand pardoned the nobles and knights, but he largely curtailed the formerly very extensive autonomy of the Bohemian cities. This largely contributed to the downfall of Bohemia, particularly as the formerly free peasantry of Bohemia — from whose ranks sprang most of the heroes of Hussite wars — had previously, in 1487, already become subject to bondage.

I do not attempt to sketch here the fascinating and touching history of Bohemia. I have already attempted to do so elsewhere. I wish however briefly to refer to the events of 1618. to 1620., which entirely changed the status

of country. There had been for some time in Bohemia complaints of the partiality of the Romanist officials of king Matthias then the ruler of Bohemia. During an interview, which took place at the Hradčany castle between the Austrian officials and the prominent Bohemian nobles on May 23d 1618, three of the officials were by the Bohemians thrown from the windows of the castle — an event known in history as the *defenestration of Prague*. War — as was inevitable — immediately broke out; and continued after the death of Matthias. The Bohemians, who had chosen Frederick elector Palatine, husband of the English princess Elisabeth, daughter of James I, as their king, were decisively defeated at the battle of the „White Mountain“ (Bílá Hora) on November 8th 1620.

This defeat and the executions of the Bohemian leaders, which took place in the following year, mark an epoch in the history of Bohemia. The ancient constitution of the country, which was in many respects not unlike that of England at the same period, was suppressed; almost the whole of the landed property in the country was confiscated and foreign owners, Germans, Spaniards and Italians, took the places of the ancient Bohemian nobles. As these men were mostly ignorant of the national language, the use of German became wide-spread, for a time almost general, in Bohemia.

The history of the country has henceforth but little interest up to a comparatively recent time. Bohemia continued in a lethargic state up to the beginning of the nineteenth century, but after the restoration of European peace in 1815. a movement in favour of a national revival began. This movement was at first merely literary, as was indeed impossible to be otherwise under the absolutist government of prince Metternich. In 1845 however the Estates of Bohemia, who continued to meet, though their legislative powers were very

limited, assumed an attitude, that was strongly opposed to the government of Vienna. They maintained the right of voting the taxes of the country — a right of which they had never been formally deprived even after the year 1620. To obtain the support of the wider classes of the population, the nobles determined in 1847 that they would at the meeting of the Estates, that was to take place in the following year, demand, that the representation of the Bohemian towns should be largely increased and that the Estates should in future have a more efficient control over the taxation of the country. They also demanded, that the Bohemian language should be introduced into all the higher schools of the country. The revolutionary outbreak of 1848 prevented the meeting of the Estates in that year. When the news of the Paris revolution of February reached Prague, the excitement there was very great. On March 11th a vast public meeting voted a petition to the government of Vienna, which demanded, that the Bohemian language should be granted equal rights as the German one in all the government offices in Bohemia, that a general diet consisting of representatives of all the Bohemian lands should be summoned, and that numerous liberal reforms should be introduced.

The deputation, which presented these demands in Vienna, received a somewhat equivocal answer. In reply, however, to a second deputation the emperor Ferdinand of Austria declared on April 8th, that equal rights would be granted to the two nationalities in Bohemia, that the question of the reunion of Moravia and Silesia with Bohemia should be left to a general meeting of representatives of all parts of the Austrian empire. It was further stated in the imperial message, that a new meeting of the Estates of Bohemia, which would include representatives of the principal towns, would shortly be summoned. This assembly,

which was to have full powers to elaborate a new constitution, never met, though the election of its members took place on May 17th. In consequence of the universal national movement, so characteristic of the year 1848. it was decided to hold at Prague a Slavic congress, to which Slavs from all parts of the Austrian empire, as well as many belonging to other countries were invited. The deliberations were interrupted by serious riots, that broke out in the streets of Prague. They were repressed after prolonged fighting and considerable bloodshed. The Austrian commander prince Windischgrätz bombarded Prague and the city finally capitulated unconditionally.

The nationalist and liberal movement in Bohemia thus came to a sudden end, though the Bohemians took part in the Austrian constituent assembly, that met at Vienna and was afterwards transferred to Kroměříž (in German: Kremsier). By the end of the year 1849. all constitutional government had ceased in Bohemia as in all the other parts of the Habsburg empire. The reaction that now ensued was felt more heavily in Bohemia than in many other parts of the empire; not only were all attempts to obtain liberty and selfgovernment ruthlessly suppressed, but a determined attempt was made to exterminate the national language. The German language was again exclusively used in the schools and government-offices; all Bohemian newspapers were suppressed, and even the society of the Bohemian museum — a society of Bohemian noblemen and scholars — was for a time only allowed to hold its meetings under the supervision of the police.

The Italian campaign of 1859 rendered impossible the continuation of absolutist government in the Austrian empire. The authorities now attempted to establish a constitutional system, which, while maintaining to a certain extent the unity of the empire, would yet recognise the

ancient constitutional rights of some of the countries united under the rule of the house of Habsburg. A decree published on October 20th 1860 established diets with limited powers. The composition of these parliamentary assemblies was to a considerable extent modelled on that of the ancient diets of Bohemia and other parts of the empire.

This decree was favorably received in Bohemia but the hopes, which it raised in the country fell, when a new imperial decree was published on February 26th 1861. This new decree established a central parliament at Vienna, to which were given very extensive powers and which was based on an electoral system, that was in every way partial to the German minority of the population of Bohemia. The Bohemians indeed consented to send their representatives to Vienna, but they left the parliament in 1863 stating, that that assembly had encroached on the power, which constitutionally belonged to the diet of Prague.

Two years later the central parliament of Vienna was suspended and on the following year — 1866 — the Austro-Prussian war produced a complete change in the constitutional position of Bohemia. The congress of Vienna had in 1815 declared that Bohemia formed part of the Germanic federation which was now established; this was done without consulting the estates of the country, as had been customary even after the battle of the White Mountain on the occasion of important constitutional changes. The treaty with Prussia, concluded at Prague on August 23th, excluded from Germany all the lands ruled by the house of Habsburg. As a natural result German influence has since that period declined in Austria, and in Bohemia in particular. While Hungary now obtained almost complete independance, the new constitution of 1867, which applied only to the German and Slavic parts of the Habsburg empire, was based on a system of centralism and its purpose was to maintain

the waning German predominance. The Bohemians energetically opposed the new constitution and declined to send their representatives to Vienna. In 1871, it seemed probable for a moment, that the wishes of the Bohemians — who desire, that their ancient constitution should be reestablished in a modernised, form would be realised. The new Austrian prime-minister Count Charles Hohenwart took office with the firm intention of effecting an agreement between Bohemia and the other parts of the Habsburg empire. Prolonged negotiations ensued to establish a constitutional system, which while satisfying the claims of the Bohemians would yet have firmly connected them with the other lands ruled by the house of Habsburg. An Imperial message, addressed to the diet of Prague on September 14th 1871, stated, that the sovereign in consideration of the former constitutional position of Bohemia, and remembering the power and glory, which its crown had conferred on his ancestors, and the constant fidelity of its population, gladly recognised the rights of the kingdom of Bohemia, and was willing to confirm this assurance by taking the coronation-oath. Various influences contributed to the failure of this attempt to effect a reconciliation between Bohemia and Austria. In 1872 a government of pronounced German tendency took office in Vienna and the Bohemians for a time again refused to attend the parliamentary assemblies of Vienna and Prague. In 1879, Count Edward Taafe — an Austrian of Irish origin — became Austrian prime-minister, and he succeeded in persuading the representatives of Bohemia to take part in the deliberations of the parliament of Vienna. They did so after stating, that they took this step without prejudice to their view, that Bohemia with Moravia and Silesia constituted a separate state under the rule of the same sovereign as Austria and Hungary. The government of Count Taafe, in recognition of this con-

cession made by the Bohemians, consented to remove some of the grossest anomalies connected with the electoral system of Bohemia, which had hitherto been most unfairly partial to the German minority of the population. The government of Count Taafe also consented to the foundation of a Bohemian university in Prague, which in the few years of its existence has already contributed largely to the intellectual development of Bohemia.

On the fall of the government of Count Taafe, prince Alfred Windischgrätz became prime minister. The policy of his shortlived government was hostile to Bohemia; he was soon replaced by Count Badeni. This statesman again attempted to conciliate Bohemia. He did not indeed consider it possible to reopen the question of the autonomy of Bohemia, but he endeavoured to remedy some of the most serious grievances of the country. In the beginning of the year 1897. Count Badeni issued a decree, which stated, that after a certain date all government officials, who wished to be employed in Bohemia, would have to prove a certain knowledge of the Bohemian, as well of the German language. This decree met with violent opposition on the part of the German inhabitants of Austria and caused the fall of the cabinet of Count Badeni in the autumn of 1897. After a brief interval he was succeeded by Count Thun and then by Count Clary, whose government repealed the decree, that had to a certain extent granted equal rights to the Bohemian language. In consequence troubles broke out in Prague, that were severely repressed by the Austrian government. During the subsequent governments of Körber, Gautsch, Prince Hohenlohe and Beck the Bohemians have generally opposed the central government of Vienna, though they have sometimes taken up an opportunist attitude, when this appeared to be in the interest of their country.

*Francis Count Lützow
Litt. D. Oxon. et Ph. D. Prag.*

When throwing a stone through a window in
Prague you throw with it a morsel of history.

Count Lützow: The Story of Prague.

THE ROYAL CAPITAL OF PRAGUE.

Grand and beautiful, full of splendid palaces, spacious monasteries and green gardens „matička naše Praha“ (our dear mother Prague) extends along side of both banks of the broad river Vltava rejoicing in the picture of her beauties reflected in the water's mirror as a lovely woman would conscious of her charms and attractions.

And high above the town beyond the endless tiers of tiled mansard, roofs with dormer-windows and gables, there rises like a picture woven into a magic veil the pink silhouette of sacred „Hradčany“ the proudest mediaeval acropolis, enveloped in the charm of a glorious past of great events, which it was fated to witness.

And beneath this splendid castle amidst the sea of houses, amongst which, like fresh oases in the desert of grey masonry, gleams the soft and warm green of wide-spread parks and gardens, rise high into the air the venerable edifices of many churches, the numerous spires and towers of which point to the sky like the full-eard stalks of a field of wheat, watching over the masses of buildings at their feet.

Farther still on the very outskirts of the splendid town, in the pinkish mist of the southern and eastern horizon the eye perceives the soft outlines of majestic Vyšehrad as if it were rising out of the silvery waves

of the Vltava, further on, the heights of Vinohrady and the mount of Žižkov, the slopes of Vysočan and Prosek. Beyond these at a greater distance gleam in the golden sunshine [crop-covered ridges of hills, and yet farther again, towards the left, the top of Ladví, the brownish rocks of Bráník with the dark background of the pine-forest near Modřan; beyond them the high hills of Zbraslav and Závist are rising out of the forests on both banks of the river Vltava while in the foreground is seen, the dark green ridge of Petřín, with the line of Charles's „Hunger-wall“ to the south, while on the opposite side nestles with its spires the monastery of Strahov amidst the green of shady gardens on its slopes.

All this forms a picture of enchanting beauty a fairy-scene of marvels the dream of a Bohemian's soul, „the“ town of all Slavonic towns THE CITY OF PRAGUE.

„Urbem conspicio fama quae sidera tanget!“
(*Libuša's prophecy.*)

It is no wonder indeed that from time immemorial the most famous travellers considered and declared the „golden“, „the hundredtowered“ city of Prague to be one of the most beautiful cities of the world on account of its picturesque situation on both banks of the river Vltava and on the slopes of seven surrounding hills as well as for her many historic and artistic monuments.

Already at the beginning of the twelfth century the first Bohemian historian Kosmas praises it enthusiastically. He wrote the words of Libuša's prophecy quoted above. After him, in the XVth. century, Aeneas Silvius (afterwards pope Pius II.) calls Prague *the queen of towns*. Enthusiastic are all the opinions of the travellers who visited Prague in the last and in the present century. The great German poet Goethe calls Prague „*der Mauerkrone der Erde kostbarste Stein*“, the famous German traveller Humboldt puts it in the fourth place amongst the most beautiful European towns and the renowned French geographer Elisée Reclus calls it *one of the most beautiful towns altogether*.

And the Prague of former times was more beautiful still, as it was seen even in the fifties of the XIXth. cen-

tury by the most renowned Gothic architect *Viollet-le-Duc*, who speaks of its beauties as follows: „On aperçoit à travers „des toits aigus de la ville basse les longues lignes hori- „zontales de la vieille cité converties de monastères et de „palais entremêlés de jardins magnifiques. Ce n'est pas par „la pureté des détails que brillent les monuments de Prague, „mais par l'ampleur et un certain air aristocratique qui „n'éclate pas le pittoresque.“

Then he appreciates in warm words its unusual historic and architectural importance by which it surpassed even the much vaunted Nuremberg. He says: „Prague est „bien une ville du moyen âge, belle, bien percée couverte „d'édifices énormes à cheval sur une grande rivière et cou- „ronnée par une acropole, qui conserve l'aspect d'une vaste „citadelle gothique avec son enceinte des murs suivant les „sinuosités de la colline qui lui sert d'assiette. Nuremberg „malgré ses richesses architectoniques fatigue par la multi- „plicité des détails; les édifices les uns sur les autres, petits „dormant sur les rues ou des places peu étroites, ne permet- „tent au regard de se reposer nulle part. Il semble que „l'on a voulu dans cette ville réunir sur un seul point ce que „l'art du moyen âge a pu enfanter; c'est un magasin de „bric à brac plutôt qu'une cité.“

Greater still is the enthusiasm, with which the well known French aesthetic and critic William Ritter speaks about Prague in a letter which he sent to the magazine *Lumír* in 1899. He mentions Viollet-le-Duc's love for Prague and speaks for himself: „When Viollet-le-Duc knew Prague „it was such an admirable town, that every stone of it „would have deserved a separate description. If Ruskin „had not been so much occupied with Florence, Venice „and Amiens, he might have written three volumes with the title „The Stones of Prague“ and there would not have been on the surface of the earth a more beautiful „book of history and architecture. There may be books „beautiful perhaps in other respects but none would be more „beautiful in this particular.“

In the same way the Danish writer George Brandes was struck with the beauty of Prague; and the famous sculptor Rodin calls Prague very properly „the Rome of the North“.

But Prague is well known and renowned not only for its beauty, but also for its important position as a seat of art and culture. It was once the capital of Central Europe and in Charles IV. time the seat of the first university of Central Europe and possessed the first botanical garden. In Rudolph's age it was famous as a town containing the most valuable collections, and for the splendour of its court and for the pleasures it offered, it was considered the Paris of Central Europe. Prague is the cradle of modern journalism: here the very first news-paper of the world was published (in the Bohemian [Czech] language). It was also here that the first systematically arranged exhibition took place (1791). In this city Mozart composed his opera of *Don Juan*, which in the history of music must be called an epoch-making event.

And yet Prague shares in many respects up to the present the fate of towns which live on the renown of their former better days!

Prague has ceased to be the residence of its kings therefore also ceased to be the object of the Austrian government's solicitude. From within her walls the life and bustle of a residential town has vanished and with it the influx of foreign guests has stopped. The town began to be degraded by all sorts of malicious and unfounded aspersions and began to suffer financially and economically; it looked already as if it were to share the fate of other famous towns of Europe, such as Ravenna, Aquileia, Bruges, Ghent, Avignon, Florence and Venice.

But the reviving strength and power of a nation sound at heart and proud of its glorious past, self-reliant and conscious of what it was able to accomplish, did not allow Prague to fall so low, and by unwearied efforts raised it to a worthier position.

Nobody in the kingdom of Bohemia, much less in the empire of Austria in the sixties of the XIXth. century would have dared to anticipate or to predict the present flourishing state of Prague. But what to the most sanguine enthusiasts at home seemed to be a mere dream, did not escape the sharp eyes of the foreign observer. It is again the famous Viollet-le-Duc, who in the fifties, at the time of the fiercest persecution during Bach's era of

absolutism foresees the future rise of Prague and sees in the city the capital of a great rising nation, saying: „Mais Prague est une capitale, dans laquelle on sent la puissance d'un grand peuple“ and these prophetic words really came true. Prague is actually holding up its head again.

By its own strength and helped by the efforts of its own sons it opened like a rose of Jericho, as it were, by miracle into a fair flower and rose to all its former grandeur. It became not only the capital of all ranks of the nation aspiring to the highest degrees of culture, but it became also what it was in the days of its glory a centre of art.

And we trust the time is not far distant, when by redoubled energy, discipline and honesty, free from foreign influence the Bohemian nation will win for its royal Prague peacefully by its own genius and by weapons of intellect alone that importance and glory, of which whole generations of the past dreamt visions in joyful anticipation.

We propose to lead the reader through a small but interesting part of Prague — namely — the *Staré Město* (Old Town), across *Charles' bridge* and farther on by the *Malá Strana* (Small Town) to *Hradčany* (Castle Town) and back again, to some at least of the prominent monuments of *Nové Město* (New Town) with the aim of presenting a general sketch of a fragment of *Old Prague*, one of the most interesting townships which have been preserved from the dark middle ages to our days. The reader we hope will be enabled, to form a tolerably correct idea of the beauty of Prague in general, of her characteristic streets, picturesque squares and palaces, surrounded by old gardens and ornamented by ascending terraces, loggias, pavilions, and *salla-terrenas*, which offer the finest views of the hundred towers, red-bricked roofs and walls which form the attractions and charm of the ancient capital.

From the Prague railway-stations on the *Poříč* and the *Hybernská ulice* and from the neighbourhood of the best Prague-hotels there are only a few steps to *St. Joseph's square* (Josefské náměstí) a spacious open place much frequented and of a completely modern character. That part of it which lies on the crossing of three important streets (*Poříč*, *Příkop* and *Hybernská ulice*) is at the same time the



POWDER GATE.

Unie.

entrance to the central and oldest part of Prague the *Old town* (Staré město). The most prominent feature of this part of the square and its most splendid ornament is one of the most remarkable monuments of Prague, — the famous *Powder gate* (*Prašná brána*), dating from the end of the XVth. century, it is a master-piece in the Wladislaus Style of the renowned Bohemian Architects (*Master Václav* and *Rejsek z Prostějova*) the latter was the first B. A. and subsequently rector of the school „*na Týně*“ and master builder. Here in the vicinity of the former temporary residence of the kings of Bohemia, the two masters erected one of the most renowned Gothic towers in central Europe, majestic in general outline and marvellously attractive in the details of its ornamentation. The outside of this building shows that the gate which was begun in 1475 and finished only after the death of master *Rejsek z Prostějova* in 1506, used to serve defensive purposes as part of the once powerful and strong fortification-walls of the old town, it also boasts of a beautiful vault with a richly decorated fireplace and was at the same time the most ornamental part of the kings residence with which it was connected by a wooden bridge.

It is to be regretted, that of this once splendid royal residence, the place of which in after years was taken up by the archbishop's palace and seminaries, and later still by a military school for Cadets, not one stone is now left upon another. In this square of monuments of past years, only one other remarkable edifice is left which will interest especially visitors from Great-Britain.

It is a church of the *Virgin Mary* secularized in emperor Joseph II.'s time, formerly belonging to a monastery of *Hibernians*, in which one of the chief altars was devoted to the patron-saint of Ireland St. Patrick. Only the facade of this church remains as of old and forms, in spite of a certain soberness of outline and decoration, or perhaps in virtue thereof a very affective feature at the entrance to the finest street of Prague, the *Moat* (*Příkop*).

At the corner of this street the stream of communication between the old and new town is divided into two chief channels, one of which leads by the *Příkop* to the spacious square of *St. Wenceslaus* (Václavské náměstí) —

one of the largest squares in central Europe — the other takes you by the site of the large new town-house now in process of erection (chiefly for representative and social purposes and planned by the architects Balšánek and Po- lívka in a modernized renaissance style), straight to the centre of the old town by its most lively although narrow street — the *Celeiná ulice*, beginning at the Powder-gate. This street is still quite mediaeval in its character, narrow, crooked, but full of life, bustle and commotion. A very interesting view is obtained from the shady passage of the street of the monumental building formerly by the military commando, now used as the country law-court, which has a beautiful balcony carried by cariatides, and was in 1848 the scene of the first bloody revolutionary event; farther on at the corner of the *Ovocný trh* (Fruit-market) there is an interesting house with the picture of the „Black mother of God“, while on the opposite side is a group of picturesque buildings and a small lane (*Templová ulička*) which opens half hidden under a low arcade into the chief street. Going on through the crooked street we reach the beautiful house of the Counts of Millesimo, now the „casino of the nobility“, and passing a line of finely built houses of the characteristic Prague style we land at the end of the street before the steeples of the *Týn church*, glimmering high above the roofs of the houses in their shining covering of slate. The shape of these steeples is quite unique among all the Gothic steeples in Europe, and few can be found which could equal or even approach them in the peculiarity of general design and the details. The steeples are the chief object of attraction in this neighbourhood. Not far from them is the *Týnský dvůr* (Town court) once the centre of commerce not only of the town of Prague, but in the middle ages of the whole of central Europe. The court is picturesque up to this day, being adorned by renaissance-loggias, sgraffiti and large frescoes dating from the times of Ferdinand I. Close to it is an original crossing of streets, converging from all sides round the court, and their interesting mediaeval plan and character is now unique in Europe. The famous church of the Virgin Mary at the back of the *Týn* is remarkable not only for its architecture, but also for its historical associations with the emo-



OLD TOWN SQUARE.

Unie.

tional times of Hussitism and the Reformation, when it was renowned for its preachers. It was founded already in the XIth. century, and has actually been since 1310 the principal church of the Old town and (with the exception of the cathedral of St. Vitus) is so even at the present time. The splendid *northern porch* of this church has no equal in Central Europe and forms naturally the chief attraction for visitors to Prague, besides of a series of pictures by the Bohemian school of painters of the XVIth. and XVIIth. centuries and of the epitaph of the famous astronomer of Rudolph's time *Tycho de Brahe*, which the church contains. -

A few steps only divide us now from the memorable *Old Town-Square* (Staroměstské náměstí) the chief attraction of which is the old renowned Town-Hall. It presents a beautiful sight from the end of the *Celetná* street or from the Týnská lane where we stand at the corner of the interesting house „u Zvonu“ (Bell-houſe).

Here rises up proudly the high spire of the townhall, once the belfry of the old town, now of the whole city, with a fine gallery which offers a free outlook on all sides. To the left of the tower on the opposite side there is a row of well built houses remarkable for their arcades which are generally a characteristic feature of Bohemian towns, and in Europe are only met with in northern Italy. The high gables of these houses, adorned with pillars, vases and statuettes form a beautiful adjunct to this picture, which by its arrangement and by the particluary local, Prague-like character cannot fail to make a lasting impression on the mind of every visitor. There are not many squares in Europe, with the exception of England, whose history is as rich in great events, as that of this public square of Prague, which was the scene of one of the bloodiest spectacles in modern history, the execution of the 27 chiefs of the religious rebellion of the Protestant Estates against Ferdinand II. in 1621. This event produced powerful commotion in the whole of Europe and particularly in England which at that time had cause to be interested in the kingdom of Bohemia by the fact that the „Winterking“ Frederick had the English princess Elizabeth for wife.

But this square had been both before and after this

event the centre of public life in Prague, the scene of all grand and sad events bearing not only upon the history of the city but upon that of the whole kingdom, in no less a measure than the royal castle itself, because the *Hall of the Old town* took part in evereverything that concerned the entire nation, especially since the castle had ceased to be the residence of the Bohemian kings.

The Hall in its oldest part close to the tower was founded in 1338 when a house that had originally belonged to *Welflin od Kamene*, was enlarged by adding the tower, in which a beautiful chapel (consecrated later in 1381) was formed and a splendid gothic projecting window added, ornamented with various coats-of arms and beautiful sculptures. The Hall contains also two ancient session-rooms with rich gothic ceilings which were added in the king Wladislaus' prosperous times when also a fine gothic porch was built and the tower further adorned by the far-famed *Prague Horologium*. Other additions, also in the gothic style, date only from the last century, but it must be admitted that they suit the ancient character of the Old town Square. The northern side of it is partly taken up by the *monastery of St. Paul's friars*, later on used as a minting house, the only ancient edifice left in this region of the square, while all the other interesting houses fell victims to the assanation of the city.

The eastern side is better preserved in its ancient appearance. Here the attention is attracted by the *palace of the counts Kinský*, a fine work of the Prague architects Kilian Dienzenhoffer and A. Luragho, the latter of which designed the façade fo this remarkable building from the middle of the XVIIIth. century, showing already decided rococo details. A great contrast to this palace is the adjoining simple, but by its original Gothic gables all the more picturesque house of the former Týn-school from the XVth. century (at present the house of the parish offices of the city).

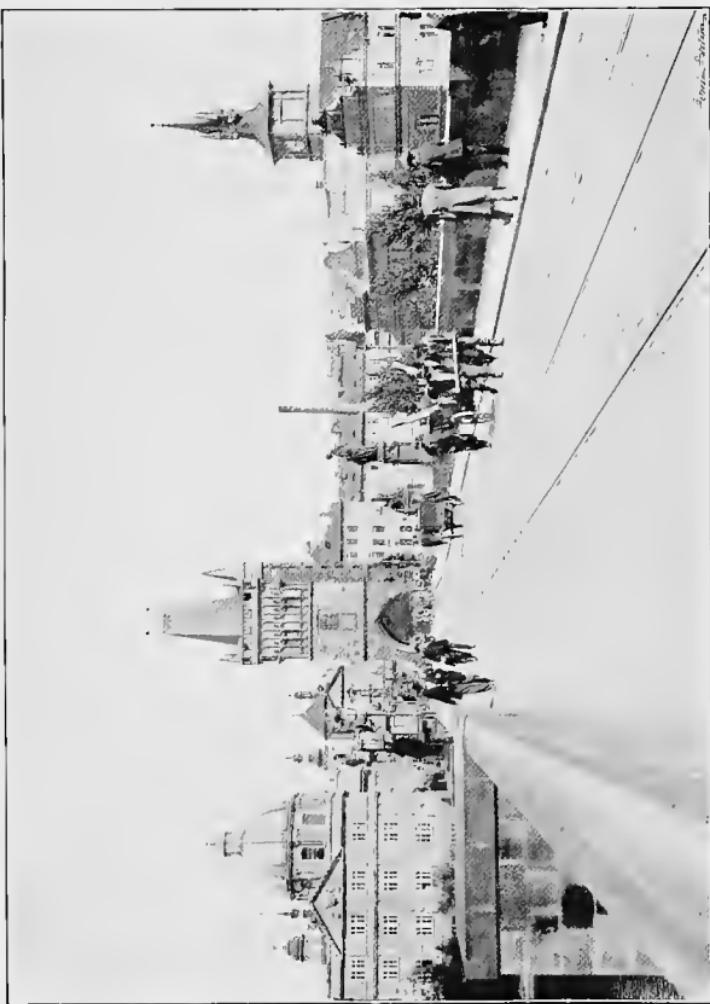
A very interesting prospect of attractive old burgher houses is seen from the porch of the Town-hall at the southwestern side of the square. Here, quite hidden by the arcades of the houses, is the entrance into the ancient

narrow *Melantrichova* ulice, formerly called *Sirková*, which name was changed into *Melantrichova* to honour the renowned old printer and publisher of the first Bohemian printed books in the second half of the XVIth. century: *Melantrich z Aventina*. This entrance is a regular prototype of a mediaeval unconspicuous junction of a side-lane with a large square, and like the labyrinth of lanes near *Týn* a regular European *unicum*. The adjoining houses, the one of the *Minuta*, which is a part of the Townhall block and is adorned with a lunetted cornice (from the first half of the XVIth century), then the next building with a turret window, forming the corner of the next free space, as well as the opposite house „*at the Prince*“, which also has a jutting-window surmounted by a little spire of a now secularized St. Michal's church, form a picturesque narrow passage by which the Old town Square is divided from the following *Malé náměstí* (small market place). This has the shape of a triangle and is surrounded by old narrow and very high houses, some of which have arcades and all are very interesting. In the centre of the place there is a beautiful renaissance fountain a master-piece of smith-work from the XVIth. century. In former times flowers used to be sold in this very lively market-place. At the western corner of it we enter a very winding narrow street leading to Charles' bridge, which (beside the *Celetná* in the Old town, the *Mostecká* and *Nerudova* in the Smaller town) is very likely the most ancient and interesting street of the old city of Prague. It is the Small and Large Charles' Street (*Malá* and *Velká Karlova ulice*). Also here we pass interesting formerly patrician houses, adorned with fine renaissance and baroque façades. The finest among them is No. 156 at the corner of this and Huss' street which has beautiful Gothic gables and forms a fine „*point de vue*“ of this highly picturesque cross-street. Only a few steps further to the right we come to the *palace of Count Wenceslaus of Clam* a dark but grand-looking building, both as to dimensions and as to sculptural ornaments which were the work of the highly-gifted Bohemian sculptor *Braun*. The palace is a *chef-d'œuvre* of *Fischer of Erlach* the designer, a pupil of the Prague baroque-school. It is one of the most remarkable palaces not only in Bohemia but in

the whole of Austria built in the style of the XVIIIth. century (1712—1719).

It is a pity that it does not stand by itself and that the streets in its vicinity are narrow with tall houses on both sides.

The corner of *Seminary lane* is marked by a very bizarre, but in spite of that very beautiful house, called „At the golden well“. Its chief façade, built in the rococo style, faces a small square, the whole northern side of which is taken up by the walls of the *Clementinum*, a building of gigantic dimensions, a former Jesuit College, secularized in Emperor Joseph's II. time. There are two churches in it on this side, *St. Clements'* church and *St. Salvators*'s Church (the latter one of the longest churches in Prague) and between them where the street takes a slight bend is the so-called *Italian chapel* (*Vlašská kaple*) which attracts the attention of the passers-by by its beautiful railing of forged iron. The Clementine College is an extensive building situated between four streets and a large square, and stands on the site of 32 houses two streets and two large gardens, which had to be bought up, before it was built. Later on several other neighbouring houses were added. Among the most interesting objects of this large complex building we must mention in the first place the *Observatory* which was built by the Jesuits in the XVIIth. century in a richly adorned style of architecture. The tower is crowned by the statue of Atlas bearing a large globe upon his shoulders. In the Observatory some ancient instruments are preserved among them an ingenious sextant of Tycho de Brahe; and all the other internal appointments of the building dating from the XVIIth. century are kept in the original state. Besides the observatory, the chief building of one of the courts is of cruciform shape, the lower part of which contains the *Mirror-chapel* (*Zrcadlová kaple*). On the upper floor is a splendid hall of the library of the adjoining university, which contains 300.000 volumes of books and 4000 very valuable manuscripts. There is an almost complete collection of all Bohemian books ever published, from the time of the founder of the university—Charles IV. There are also the originals of the writings of Wycliffe, John Huss and of his successors, and



OLD TOWN'S BRIDGE TOWER

Umeå.

the works of the humanists of the Bohemian Brethren. Of particular value are especially many finely illuminated manuscripts of the bible, „canticiones“ of Bohemian origin (beginning with the XIth. century) amongst them a precious *Vyšehrad-codex* from the XIIth. century with beautiful miniature paintings. The most prominent of these manuscripts are kept in a room adjoining the *large library hall*. This Hall is unquestionably one of the remarkable productions of the late renaissance and is gorgeously adorned with frescoes, stuccoes and very decorative, gigantic and beautifully designed book-cases, which take up almost the whole height of the hall up to the fine railing of the lofty gallery.

Adjoining the library are the spacious rooms of the archiepiscopal seminary for secular priests with two very remarkable *refectories* (for summer and winter) which are adorned by frescoes and stuccoes similar to the library-hall. In the larger one of the two, the winter-refectory, an exhibition was held in 1791 by the Bohemian Estates, and it is on record that this exhibition was the first large exhibition of industrial productions ever held in the whole of the civilized world. From the archiepiscopal seminary we step out into the *Křižovnické náměstí* (Square of the knights of the Cross) by a high archway which is now provided with a beautiful railing. From this gate we obtain a view which is one of the rarest in Europe. The eye first meets the grand and costly edifice of the Bohemian kings of the Luxemburg dynasty a unique example of architecture in Europe, then the *Staroměstská věž mostecká* (Old town's Bridge-tower) through the high arch of which we obtain glances of the soft outlines of roofs and spires of the *Malá Strana* (Smaller town) and above them like a vision in a dream hovering in the spacious air the majestic edifices of the *Royal castle*, while in the foreground we see the sharply defined dark outlines of the bronze statue of the founder of the university and builder of the neighbouring bridge Charles IV., the „Father“ of his country; above which, on the right hand side, rises high the gigantic green cupola of the church belonging to the *monastery of the Bohemian knights of the Red Cross*.

Further on we come to the Bridge tower itself, whose

façade, towards the Old town is particularly rich in ornamentation. The statues of the patron saints of the country and of its kings, Charles IV. and Wenceslaus IV. the builders of this tower in the XIVth. and XVth. century, numerous gothic ornaments, bizarre supporters, knobs and finely formed phials and chaptrels, and the coats of arms of all the countries which belonged to the Bohemian crown under the reign of the Luxemburg dynasty adorn the tower all united in a beautiful whole like a poem in stone. The inside painted ornaments of the tower are also interesting samples of Bohemian painting in the beginning of the XVth. century. That the building was finished under Wenceslaus IV., is proved beyond doubt by the emblem of a halcyon-bird within a wreath, the symbol of bath-keepers, which recurs five times amongst the ornaments together with the figure of a girl in white representing Susan a bathkeeper's daughter (the sweetheart of Wenceslaus IV.)

To the left of the tower, far down below the arches of the bridge rises from the ruffled surface of the mill stream the very original and characteristic group of buildings of the Old-town-mill and waterworks, the latter with a slender gothic water tower the original of which was founded as far back as 1489 but was burned down and rebuilt several times, the last time in 1884. The new water tower and works of the town, were built in 1883 and 1884 by J. Wiehl the well known Bohemian renaissance architect, and are ornamented by beautiful sgraffitti the subject of which is the „defence of the old town by Bohemian students against the Swedes in 1648“, which took place on the Charles' bridge. The pictures are excellent works by prof. Frt. Ženíšek, an artist who cultivates the purely Bohemian style.

We have now actually stepped upon the famous Charles' bridge, one of the most remarkable structures in Europe not only on account of its antiquity but also on account of its design and artistic character, and above all because of its beautiful situation.

Charles IV. founded it in 1357 not far from the site of a former bridge which was also built of stone by Judith, the queen of Wladislaus II. as far back as 1167 but had

been destroyed in 1342 by a large flood. Charles' bridge took many years in building and its architect appears to be unknown. (It is only an unauthenticated supposition, that the builder was *Peter Parléř* the architect of St. Vitus' cathedral.) It is however certain, that the bridge was finished before the Hussitic wars broke out; but the bare structure only was then completed without the statuary and *other artistic ornamentation*. It was only at the end of the XVIIth. and the beginning of the XVIIIth. centuries that two statues of saints were placed above every arch. These works having been presented by different people and carried out at different times by eminent sculptors and being very well preserved, transform Charles' Bridge into a grand open air gallery of saints' statues, certainly the only gallery of its kind in the world. It is the subject for wonder of all religious people of the Bohemian crown and of all admirers of art and is an art treasure perhaps without its equal in the whole world.

But it is not only the unusual interest and artistic value of these statues, which impress the mind of the beholder, but also the enchanting beauty of the surrounding scenery which enhances the impression. Moreover the great difficulty with statuary design — the problem of finding fitting pedestals appears to have been solved here in a masterly way. The multitude and variety of forms, the boldness of design in this respect must surprise even a non-artist. From the simplest outlines of the sober gothic taste which reigned in the beginning of last century to the exuberant luxuriance of the baroque and rococo styles almost all degrees of development, as it progressed through nearly three centuries, are here represented in the different groups of statues. It is very likely on account of this variety of forms that the long row of statuary does not tire the passer-by, be he a refined connoisseur or merely a man of humble calling. Thus it is that the splendid productions of *Braun*: *St. Luitgard* and *St. Ivo*, the most beautiful of the existing works of this sculptor, also the master-pieces by the brothers *Prokov* (the Holy Trinity, *St. Francis Borgias* and both the statues which were badly injured by the flood in 1891 and have not been re-erected yet, *St. Ignatius Loyola* and *St. Francis Xaverius*)

or again the sober but finely executed productions of Emanuel Max, together with the richly decorative statues by other Prague sculptors as Jerome Kohl, Ulric Mayer and Boehm — all appear here in undisturbed and sober harmony. All this worth is, so to say, a visible sign of triumph and a memorial of the victory of antireformation, a memorial built up gradually in an artistic manner in the course of almost three centuries, and commanding admiration even from the adversaries of the antireformation movement. Before the XVIIth. century the ornaments of the bridge were few. There was a devotional pillar, two or three very insignificant statues, and a cross originally made of wood, but in 1648 replaced by a stone one, presented by Ferdinand III. and this is still standing.

It bears a Hebrew inscription put up at the cost of a Jew in 1696 as a punishment for mocking this cross. The group was completed in 1836 by two side-statues being added representing the Mother of God and St. John the Evangelist both by E. Max.

In the middle of the bridge, between the statues of the Holy Trinity and of St. Norbertus is a small marble slab adorned by a brass cross and a nice baroque railing, marking the place, from where, according to the legend St. John of Pomuk, the father confessor of Wenceslaus IV. wife Queen Sophia, was hurled down into the river; and not far from this spot the bronze statue of St. John of worldwide renown stands above one of the bridge-pillars. From this point, the bridge takes a considerable downward gradient towards the (Malá Strana) Small Town.

Here we observe already the outline of the nearest houses of the Small town, low and, insignificant rising from the low bank of the river to the side-walls of the bridge. They are as it were the frame of a unique view which is formed by the two bridge towers at this end of the bridge with the splendid cupola of St. Nicolas' church behind towering high above them. It is now worth while to turn round and cast a glance at the picture of the Old town behind, where there towers to the left of the bridge the greenish cupola of the Red Knights' church rising high to the sky and where beyond it the two steeples of St. Salvator's church with their six angular red-tiled balls



VENISE ON VLTAVA.

Unie.

may be seen and close to them the lower spires of St. Clements' church. Above them we behold the silhouette of the University-Observatory, farther on the blueish steeples of St. Nicolas' church and the two scaly belfries of the Týn, which form a contrast to the dark picture of the watch-tower of the Town-Hall and all round we see a whole group of steeples and towers projecting above the red masses of roofs of the Old town.

It would be hard to tear oneself away from this beautiful picture, if in front of the beholder did not open another sight of equal attractions: a group of grand old trees, whose great branches clothed with many shades of green, embellish the isle of Kampa, lying far below the level of the bridge.

Close to the pillar of the bridge where it touches this isle on the left hand side under the double statues of St. Vincent and St. Prokopijs, in fact, on a sharp edge of the pillar itself there stands a rare symbol of the middle ages, the period that produced Charles' monumental work: the statue of *Bruncvik*; or rather Roland, in the picturesque attire of a mediaeval knight, bearing the coat of arms of the Old town and an unsheathed sword in its hand. There are many quaint stories afloat about this statue; in reality it was once the symbol of the staple and duty-right of the community. The original of the statue is in the Town-Museum, a modern reproduction of it stands at the pillar of the bridge. Close to it we remark; in the gable of the first house, which stands on the isle of Kampa, a small balcony railed in with a nicely wrought iron paling within which there is a picture of the Virgin Mary, surrounded by a wreath of flowers and before it an eternal lamp burning a light for those that are in the throes of death.

A great contrast to this sign of simplicity and unsophisticated religion is the opposite grand sculpture of *Braun: St. Luitgard* as she in a mystic dream clings to the side of the crucified Saviour, and He with one of his hands released from the cross bends down and blesses the blind saint who embraces His knees. Another splendid view is seen from this spot, the baroque mansards of the palace of the Counts Bouquoy, the dark apsis of the church of the knights of *Malta* overshadowed by a gigantic plane-tree,

above which we behold the still higher gable of the church of St. Mary Victoria; and beyond that, the steeps of *Petřín* (*St. Lawrencius hill*).

And again the scene changes. Down below our feet rushes the lively stream, amidst parks and gardens, past mills and picturesque houses. Under the next arch of the bridge, a branch of the Vltava river, called *Certovka*, and above the arch, rises the only marble statue of Charles' bridge *St. Philippus Benitius*, whose white robes form an effective contrast to the dark exterior of the surrounding houses, the walls of which seem to rise perpendicularly out of the water; a dream of *Venice on the Vltava*, which calls forth the admiration of all visitors to Prague.

From this spot we hasten to the bridge towers of the Small town, casting a passing glance at a beautiful group of statues by *Prokov* representing the saints *John, Ivan and Phillip*, and at the most popular of the statues not only on the bridge, but perhaps in the whole kingdom of Bohemia the „*Turk of the Prague bridge*“, which forms part of the very original pedestal of the group. Opposite to that, stands another interesting group of saints: *Cosmas and Damianus*, dedicated by the medical faculty of the university of Prague, the background of which is a fine renaissance building, the house „*of the three ostriches*“. Here we enter into the shadow of the double bridge-towers. The high arch of the entrance gate is flanked on both sides by towers of quite a different shape and age. At first sight the higher one of the two, with turret, at every corner seems to be of earlier date than the neighbouring one which has a sgraffitto--adorned rustica, and gable of an evidently renaissance — style. This lower spire, is of 1249, and an original remnant of the old stone bridge built by queen Judith long before Charles' bridge, while the higher spire at the right side was begun in the second half of the XIVth. century, finished roughly in 1407 and finally completed only in the middle of the XVth.

The space between the two towers forms the gate; the middle part of which is roofless, in front and at the back it is spanned by gothic arches; above which there are galleries with battlements and barbacans. The smooth masonry of the slender right-hand spire is adorned with

a projecting cornice with tapering turrets high octagonal saddle-roof, which is so typically characteristic of the Bohemian gothic style.

In the frame of the second arch on the opposite side we behold a picture of rare beauty: the *Small town-Bridge-street* (Malostranská ulice k mostu), full of narrow interesting houses of a dark Prague tint with contrasting red tile roofs of the most bizarre shapes studded with fantastic dormer-windows, mansards, gables and balustrades, adorned with blackish vases, moss-covered statuettes of the most excentric baroque formation.

And beyond these dark masses of masonry, red roofs, projecting eaves, gargoyles, and whitish chimneys, looms in lively green, the gigantic *cupola of St. Nicolas' church*, so grand and majestic; that the first sight, almost takes our breath away. And higher still above the summit of this majestic dome reaches the clock-tower of the church, a structure of fine design. The whole edifice, dome and tower, is a very embodiment of the proud and ostentatious order of the Jesuits, who knew how to make even art subservient to their further aims. This dome and tower will ever be to us a visible symbol of the victorious Roman Catholic anti-reformation, which tried to compensate, at least by outward splendour, and by the promotion of art which had always been cultivated in our country, for the heavy sacrifices and losses endured by our nation during the bloody strife that had to be fought for the final victory of the Roman Catholic views over those of the Protestant faith.

The history of this Bridge-street lying before us, is not at all uninteresting. The very first house on the left side built in the renaissance style and adorned with picturesque gables, now called „u Steiniců“, formerly the „Saxon“ house, is worth notice. In the time of Charles IV., Rudolfus, duke of Saxony resided here, and latterly it was the refuge of William I., elector of Hessen. The opposite house „At the three bells“ has to this day, the remains of a tower, which is the last remnant of the „Bishop's court“ which used to be fortified by moats, walls and towers.

And the row of further houses is not less remarkable. The corner house of Bath street, opposite the „Steinic“,

contains on the first floor, a shop which has preserved all the details of interior appointment from the XVIIIth. century, and is a prototype of the business houses of that time. Right and left there are other remarkable buildings, especially those of the „three harts“ and of „the black eagle“ at the right side with many baroque ornaments. About half way up the street we see the palace of the Counts Kounic (No. 277) the former residence of the late sterling patriot countess Eleonora Kounic. This is a very noble building, adorned by a lofty attic with a collection of beautiful statues, and by a balcony over a splendid porch, which forms a nice prospect for the opposite entrance into Joseph's street. Passing a few houses further on, among them a well-known brewery „u Hermannů“ and an unimportant large modern dwelling house, the property of a „Záložna“ (Saving-bank) we see a pretty turret window at the opposite side, under it a long vista of characteristic arcades, and we turn to the most typical space of contemporary Prague the *Malostranské náměstí* (Small-town-square). Two wide projecting turret-windows of the houses above described, form here a frame to one of the most effective views of the Small town. The centre is taken up by a rather small house of greenish hue, in the parterre of which there is an old coffee-house „at the field-marechal Radecký“. It is a modest building, but it has an interesting façade dating from the XVIIIth. century, a pantile roof and a balustrade ornamented with fine vases and statues. And above it tower still higher, the pantile-roofs of neighbouring houses, and beyond them, the looming majesty of the finest cupola and spire of the Small-town, the chef d'œuvre of Ignatio Kilian Dienzenhoffer, the *church of St. Nicolas*. By this observation is brought to our mind, how masterly, with what conscious and well considered decorative finesse these grand objects were placed behind those lower houses in order to accomplish an effect of harmonious beauty. The architect knew what he was doing when he employed these gradual propositions, the whole impression is actually enchanting; we may say fascinating, like a scene on the stage. The beauty of the scenery is raised by an effective foreground, filled here in the narrowest part of the square by the monument of a Bohemian soldier, field-marshall



Deport & Panzer.

BRIDGE-TOWERS OF MALÁ STRANA.

Radecký z Radče, whose figure stands amidst a group of Austrian soldiers whom in his time he had led from victory to victory.

Equally effective, is the view towards the northern side of the square, which has a row of arcades. The house at the east corner (No. 8) next to *Thomas' street* boasts a fine turret-window with sgraffitti; next to it stands the original palace of the Counts of Sternberg, with a large picture of the Virgin on the wall, and with a terrace. Further on, to the west is the huge Montag-house, formerly the palace of the now extinct barons ze Smiřic, built in the characteristic renaissance style of the XVIIth. century and ornamented with two turret windows and a tower in the courtyard. This side of the square is on the whole and in all details so original and peculiar to Prague, that the most experienced traveller will not be able to recall having seen anything like it before.

The east side of the square is not so well preserved; the general effect is greatly marred by the tasteless new building, of the Saving-bank (Malostranská záložna). But even here, the fine baroque house No. 37. a work of Dienzenhoffer and the former Hall of the Small-town its beautiful ornamentation which dates from the XVIth. century, makes a fine artistic impression although the arcade of the former Hall is now filled up. A fine contrast to this is effected by the opposite building, formerly a Jesuit College (of the XVIIth. century), now the house of the Upper Court of Law for the kingdom of Bohemia. It is a colossal edifice of great outward dimensions but of very simple details, and rises like a gigantic block above the lower surroundings. Still, neither its extent nor simplicity of detail, is from an architectural point of view out of place in this very lively neighbourhood; its quiet walls have a good effect in the variety of forms at the northern and eastern sides of the square.

Through the long row of shady arcades at the southern side, filled with historically interesting houses, we now proceed to the *Upper square* of the Small town (Horní Malostranské náměstí). Here we see the former fine Senftenberg palace, now the house of the Chamber of Accounts. Next, the building of the chief Military Commando,

formerly the palace of the princes of Lichtenstein; later of the Counts of Ledebour. But the chief point of attraction is the splendid Nicolas' church, the most beautiful baroque building of central Europe north of the Alps, one of the chief works of the two Dienzenhoffers, Christopher and Kilianus, father and son, the famous master-builders of Prague. The building of this church extended over a period of forty years, from 1711 to 1751, and the slender spire was only completed after the death of the younger Dienzenhoffer in 1756. It is a sacred edifice of gigantic dimensions, the interior of which is as finely designed as the exterior, ornamented with real and artificial marble, with frescoes and sculptures, all productions of Dienzenhoffer's contemporary Prague artists. It is an enchantingly beautiful part, just under the majestic dome, which is splendidly lit from all sides and is altogether a masterpiece, only possible in the baroque style.

Stepping out of the church we behold on our right, a new enchanting view, the white façades of the Royal castle, above which rises the patina-green top of the brass covered spire of *St. Vitus' Cathedral* the quaint outline of which has become inseparable from the picture of Prague. In the middle of the square there stands the bizarre pyramid of the Holy Trinity or the „pest memorial“ built by the Italian architect John Baptist Alliprandi, a memorial of the frightful plague which visited Prague in 1715.

If we now proceed from this group only a few steps towards the north-west corner of the slowly-rising square, where *Castle-street* (Zámecká ulice) comes down, we get another really surprising prospect of the steep and crooked *Neruda-street* which in the middle-ages bore the name of Krokvicova, and until quite lately of Spur-street. The whole aspect is more original and characteristic than even the *Celetná* or *Mostecká* streets, it exhibits some of the finest specimens of the Prague baroque-style. And it can be truly said, that in no other place; not only of Europe but of the whole world are so many perfect varieties of this style to be found together, as in this unique street. Wide vistas, with views of several extensive palaces, and between them the narrow high façades of smaller burgher-

houses make this street a perfect and instructive exhibition of baroque and rococo architecture.

There is in the first place, the palace of the Counts of Morzin (now Černín) with handsome statues and balcony borne up by two black giants, a work of Prokov's. Also the opposite palace which on the whole is simpler but has a very effective façade (it formerly belonged to the Counts of Slavata, now to Count Thun the late prime-minister of Austria) is worthy of special notice, as the joint work of the Prague architect Anselmo Luragho and the Italian Scotti. It is ornamented by a fine rustica and a fine porch, supported by gigantic eagles, which together with the ornamental stair-case are the work of Mathew Braun, the designer of St. Luitgard on the bridge. Not far from this, in a spot, where many years ago stood the first castle gate with a moat before it, the street is very much narrow and flanked by a whole collection of very interesting old houses beginning with the Redemptorist church of St. Cajetanus. Passing the interesting corner-house (at one time the property of baron Brettfeld, at the end of the XVIIIth. century, a professor at the university and kind host of Mozart, Da Ponte and Casanova) the walls of which rise perpendicularly from the stairs of the St. John's steep mound, we pass on higher to No. 233, in which *Jan Neruda*, the father of modern Bohemian literature, spent his youthful years. The street was named after him. It is a small unpretending house and a strong contrast to the opposite grand palace the beauty of which may have inspired the mind of the poet with love for the charms of his native town, the constant theme of his highest praise. This, the *palace of the Princes of Schwarzenberg*, rises here like a castle in a fairy-tale above the lower houses of Neruda's street; and above the narrow stripe of fresh green gardens at the foot of the Royal Castle. Its black and white sgraffiti and its high typical gables above the rustica, form an effective contrast to the dark red pantile roofs of the buildings below. And under the steep walls of this palace turning to the right slowly ascends the broad road leading to the Castle, while to the left, passing the high pillar-props of the palace gardens, broad stone stairs lead in the direction of the adjacent Barnabite-nun's

house, the corner of the *Toskana-palace*. Above the stairs there is an arch, and the whole aspect reminds the beholder of similar picturesque steep streets in Italian towns as Triest and Genoa. At the foot of the stairs there is a simple statue of St. John of Nepomuk, and Neruda's street is at this point closed in by a fine baroque house (No. 171) „at. God's eye“, which has been visible already from the corner of St. John's Mound. Passing further two nice houses, „at the white swan“ and „at the white stag“ (No. 230 and 232) we arrive at the Castle-town in the picturesque Hollow-way (Úvoz).

This street also is highly original and characteristic, being at the same time steep and sunny, and it may have its equal only in the steep parts of Brussels, Genoa or Edinburgh. For its unusually high houses covered with massive pantile roofs and ornamented with high peaked gables have in this street (which unlike Mostecká and Nerudova is mostly built in the renaissance style) a height in front of sometimes six, or even seven floors, while at the back they reach to the level of the much higher Loretto-square and even there have two or three floors partly over arcades. It is at the same time one of the most ancient streets of Prague and has preserved better than many others its original old character as it was about the *middle of the XVIIth. century*. Only the smaller houses in the lower part of the street, having been built much later, show the baroque and rococo style.

Yet in spite of the striking originality of the whole street, the visitor who comes to this spot is at a loss whether to turn his whole attention to these high houses, their projecting turret-windows and balconies, with their terrace-like ascending gardens with broad prop-walls, or to direct his astonished gaze to the bluish shadows of the opposite side. Like a wide bay of a green sea, he sees spreading below and before him an endless succession of gardens, and across the whole prospect, the slopes of the Petřín (Peter's Mount, in German! St. Laurentius' Mount) with a variety of trees and bushes, lawns and fields, bordered by the battlement of the long fortification-wall on the ridge, with glimpses here and there of the original rock of the mountain. From a thicket of cherry-trees rise the walls of the royal mona-



Unie.

PRINCE SCHWARZENBERG PALACE
ON HRADČANY.

stery of Strahov with its fine two-spired church. Directly opposite the observer, there is the fine park belonging to the Lobkovic palace, adjoining it is the garden of the Priest's Seminary and the park of the Counts of Schoenborn with a very nice glorietto, farther on, the tree tops of the smaller garden of the Counts Wratislaw and that of the now extinct Counts Vrbny. High above all this beauty under the very ridge of the mountain, rising above the spires and turrets, roofs and chimneys of a great mass of buildings, we see the richest monastery of Bohemia, the *Mount Sion*, the old renowned *Strahov* towards which we now wend our steps.

Passing *St. Elisabeth's Hospital* (from 1664) with picturesque stairs ornamented by a cross and the statues of the Virgin Mary and St. John the Evangelist, we reach the extensive monastery which was founded in 1140 by king Vladislaus, and called even then *Mount Sion*. In the Husite war it was broken down, and rebuilt in the XVIIth. century along with the adjoining three-aisled church of the Virgin Mary which contains the largest organ in Bohemia and valuable pictures by Bohemian painters. The greatest ornament of the monastery is its splendid *picture-gallery*, containing in addition to works by Bohemian painters, Duerer's well known Rosary-feast, and paintings by Lucas Cranach, Carlo Dolce, Holbein, Quido Reni and others, kept in a suite of splendid baroque halls which equal in beauty the library hall of the university. The library of the monastery contains a great number of most valuable manuscripts, amongst them some with specimens of old Bohemian miniature-painting of the XIth. century, manuscripts of Tycho Brahe, incunabula by Melantrich and others. From the monastery, we pass by the half-gothic church of St. Rochus (dating from the beginning of the XVIIth. century) to the *Pohořelec*, an open space of quite a small-town character, surrounded by small houses, some shingle-roofed and looking at them we can imagine ourselves beyond Prague in a little country-borough.

Quite different is the aspect of the adjacent *Loretto-square*, where the eye meets the gigantic palace of the Counts Černín with a façade ornamented by Corinthian pillars and with five porches, a splendid work of Francesco

Caratti, erected in 1668—1704. It looms high above the surrounding low buildings, overpowering everything by its great dimensions. The near walls of the former fortifications, and the roofs of even higher buildings in the neighbourhood hardly reach to the upper cornice of its rich rustica. How small, in comparison appears the little church of the Virgin Mary, that belongs to the idyllic and peaceful Capuchin monastery, the oldest seat of these friars in Bohemia. Above its walls rises the neatly shaped *Loretto*, beautifully adorned by a slender spire which surmounts the sea of pantile roofs, chapels, and cloisters of the great mass of buildings, erected in the latest renaissance and baroque style, at the cost of Catherine of Lobkovic during 1626 and the following years. In the midst of these buildings is the Loretto-chapel of the Nativity which dates from 1661. The monastery boasts of the greatest church-treasure in the kingdom, the value of which is estimated at millions of florins. One single monstrance of high artistic value contains 6200 diamonds, and is worth 4 millions crowns. But there is a number of other sacred vessels especially of gothic and baroque monstrances of immense artistic and material value, a downright marvel to the visitor; and all this immense treasure is hidden in a corner of a quiet idyllic courtyard, planted with shady lime-trees and surrounded by dark cloisters, the peace of which is only interrupted by the melancholy *Ave* of the Loretto-chimes, or by the noisy signals and prolonged calls of the military, behind the neighbouring fortification-walls and from the barracks. And again the deep silence occupies the sacred half-forgotten corner as if it were miles *away* from the tumult of a large town. Quietly and silently the visitor returns to the square and to the arcades which take up all its southern side which gives it the aspect of some remote Italian borough. We proceed now to the left into the *Loretto-street*, which is narrowed here by a row of interesting old houses with arcades; opposite to these, we see in the wall of the spacious garden of the house of correction, a small chapel on the spot where according to the legend, St. Wenceslaus' mother, the heathen Drahomíra was swallowed up by the earth. A few steps bring us to the former Trautmansdorf palace which is now used

as a house of correction, and next to it, the former monastery of St. Ursula's nuns (now used as barracks) with a fine baroque church of St. John of Nepomuk one of the best works of Ign. Kilian Dienzenhoffer's. The rich façade of this fine edifice forms the chief attraction of a quiet and even melancholy square „The New World“ the beautiful porch, flanked by caryatides, which reminds us, by all its dispositions, of the porch of St. Nicolas' church in the Old Town, where Russian church services are held now. From here we return to the former Clam-Martinic palace (now a military hospital) the work of the Italian architect *Scotti*. The next object we remark is the former *Hall* of the Castle town a rather low building, but interesting for its gables and rustica, as well as for the porch adorned by an imperial double-eagle. Close to the town-hall in a corner of a completely mediaeval character, under a high arch belonging to the monastery of *Barnabite-nuns*, we descend the steep stairs of the town-hall leading down to *Neruda* street. The dark edifice of this most strict and ascetic order of nuns, with its thickly grated windows forms a melancholy background to this otherwise very picturesque corner.

A brighter and more striking sight, is offered by the opposite *Toscana-palace* which is an effectively built corner of the *Castle-town-square*; it is in fact not only a corner-house, but fills its whole western side. It belonged formerly to the Counts of Thun, was built in the beginning of the XVIIIth. century. It is of a highly ornamented style, having two dormer-windows in the upper part, and between them a very long and decorative balustrade with many statues. The palace looks down on the square, which by the care of the corporation of Prague was converted into a beautiful grove of birch trees. There is here, a nice baroque statue of the Virgin Mary, a work of Braun from 1725. Nearly the whole northern side of the square is taken up with the houses of the Counts Martinic, ornamented by coat of arms and fine renaissance gables and by the quiet canon-houses of the rich chapter of St. Vitus' cathedral, along with the splendid palace of the Prince-archbishops of Prague, which dates from the second half of the XVIth. century; only its façade is of later date, having

been built under Archbishop Přichovský by the Prague architect Vlach in the XVIIth. century. The beautiful palace-chapel, is remarkable for its paintings of the end of the XVIth. century, works of the Bohemian artist Daniel Alexius z Květné. The entrance-hall of the palace has some fine figural sgraffitti from the XVIth. century. Through a little lané which is accessible by one of the arches of the archbishop's palace house (now an institution for the teaching of idiots) we enter a building that vies in beauty with the palace itself. The lane brings us directly to the porch and court of the Sternberg house which give us an idea of the splendid appointments of the inside. The large halls of the upper floor are covered with beautiful stucco-work with quite a gorgeous ornamentation of frescoes, from a unknown painter, which represents allegorically the heavenly sight, among them the star, the emblem of the family of Sternberg.

We retrace our steps to the square and find ourselves on the esplanade before the renowned old *Royal Castle*; perhaps the most beautiful spot of Prague, a subject of wonder to strangers and the Bohemian nation, proud of its great and glorious past, an object of national veneration. Before we enter the Castle, let us take a look around the esplanade. In the front, we see upon high pedestals within the railing which divides the inner front-court from the esplanade, Platzer's powerful statues of the gigantes, and beyond them, Scamozzi's façade of the castle of the time of Matthew II.; to the right the two Schwarzenberg palaces, — the new, and the older one which dates from 1556, and used to be the proud seat of the Lobkovic family. It is adorned with two richly-articulated gables, the black filigree ornaments of which have the shape of a medieval fan of reticelli-lace. In the wide space between these objects, there stands in sharp outlinnes, a pillar of the Virgin Mary, close to the spot, where in olden times used to be a chapel of St. Mary of Einsiedeln. Here too we enjoy perhaps the most perfect view of the *Petřín*. A little farther on, at the very edge of the Castle-approach, there is a statue of the patron-saint of the Bohemian nation St. Wenceslas, as if he wanted to bless the capital spreading over the wide dale up to the surrounding hills. From the

depth beneath the beholder, through the bluish gray veil of the atmosphere of a large town, through the rising and falling mist and smoke we discern the labyrinth of thousands of buildings and larger parks, the red pantile-roofs and the dartlike silhouettes of numberless steeples and spires. And in the foreground of this misty picture ascends the majestic sight of the green cupola of St. Nicolas which we cannot see from anywhere else to such advantage, here it comes into view above the ridges of the Small Town houses. How very small appear in comparison with it, the two bridge-towers, the Maltese-steeple, the Old-town water-tower, the group of the Clementinum spires, the red steeples of the Russian church, the dungeon of the town-hall, and beyond these the silvery grey spires of the Powder-tower and the dart-like form of St. Henry's church-tower. On the right, a little-nearer to the foreground, we see the heavy steeples of St. Aegidius, and farther on across the river the onion-shaped roof of the New-Town water-tower, the New Town-Hall Tower, the steeples of Emaus and those of St. Stephen, St. John in the background, St. Apollinaris, St. Catherine, and the characteristic low, broad dome of the *Karlov*, beyond which we just perceive the misty silhouettes of the spires of St. Ludmila's church and the steeples of the Synagogue in Královské Vinohrady.

On a bright day there is also a fine view of the farther country, of the forests of Jílové, Černý Kostelec and Zbraslav, of the spreading plains of Ouval and Běchovice, bordered far away on the outline of the horizon, by the hills of Hradešín.

The eye, dazzled by the soft, warm tones of this wonderful picture, is at a loss where to dwell and rest first: whether on the bluish outlines of the several parts of the town, or on the varying colours of the surroundings or on the white band of the beautiful river winding along on its curving course through the whole scene.

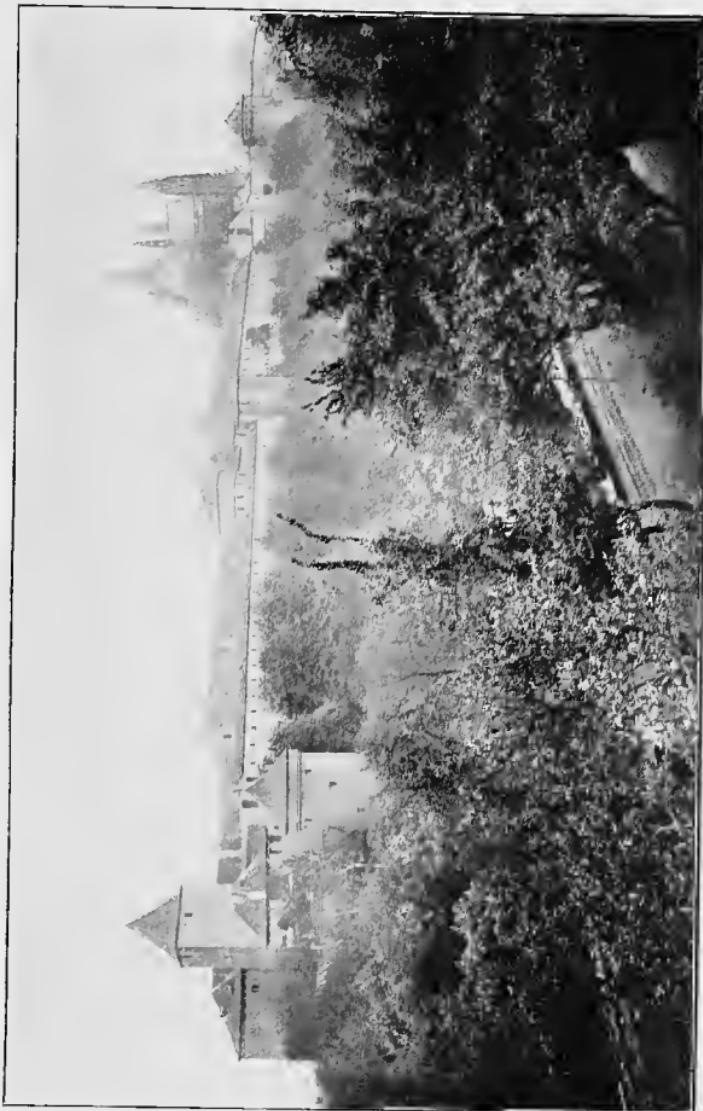
A true royal city, one of the most beautiful in the world lies here before us. Lingeringly we turn away to pass through the spacious renaissance porch of the Castle (dating from 1614) and by its beautiful stair-case to the first Castle yard, and farther on through a low-arched passage to the second Castle court, which is entirely com-

manded by the magnificent *Cathedral of St. Vitus'*, one of the most noteworthy gothic buildings in Central Europe, founded in 1344 by the Father of his people, Charles I., and built through many generations by several masters builders; Matthew of Arras, Peter Parler; partly also by Beneš of Loun and others. It contains artistic treasures of immense value, and a church treasury, which in itself is a splendid Museum of medieval goldsmith carving and braziers' artistic work. This treasury as well as the curious chapel of St. *Wenceslaus*, the walls of which are inlaid with precious jasper stones, achates, chalcedons, amethysts and carneols have no equal in the whole of Europe. The epitaph of the saint can be seen, as well as his original mail-shirt of the Xth. century.

With the Cathedral vie in importance; not only for the Bohemian nation but also for the history of Central Europe, the older parts of the Royal Castle with the spacious gothic Wladislaus-Hall (which is 68·27 meters long, 19 m. broad) a magnificent work of the Bohemian architect Rejsek z Prostějova, built in 1484—1502. Under the lofty gothic arches of this hall, even tournaments have been fought, and the kings of Bohemia have received here at coronation-feasts the homage of their subjects, and at the banquets, the stewards and cupbearers on horseback waited upon the assembled nobility of Bohemia, who were perhaps the richest and proudest of the whole of Central Europe. The other parts of the Castle, especially its still preserved medieval fortifications, bastions and towers, the old Bohemian Chancery with the former rooms of the landregistry (zemské desky, an institution similar to the Doomsday book of England) makes the Castle of Prague an object of interest not easily equalled by any other. From the old Chancery in 1618, the imperial viceregents were thrown out through the windows into the depths below, and this famous „defenestration“ was the beginning of the 30 years' war. Then there is the old romantic basilica of St. George, founded in 973 by Milada, the sister of duke Boleslav II., with two, steeples of white masonry, and containing the tomb of St. Ludmila and a series of beautiful frescoes from the XIth. century; the gothic church of the Holy Ghost from the XIth. century with an independent chapter of Canons;

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HRADČANY WITH DALIBORKA.



the old Castellan's House with former state prisons, the black tower and Daliborka from the XIVth. century. In the newer part of the castle we give a passing glance at two magnificent Halls: the *German Hall*, formerly the picture gallery of Rudolph II., a lover of all arts, and the *Spanish Hall*, rebuilt at a great cost in the first half of the XVIIIth century after the designs of Ignatio Dienzenhoffer (it is one of the largest and most magnificent palatial halls in Europe) and we wend our steps back into the first Castle-court, passing a fine water-basin made by Kohl in the second half of the XVIIth. century, to the *Dust-bridge*, and farther on by the large castle-mews dating from Rudolph's time, to the extensive *Castle-gardens*, which in the same emperor's age were amongst the most celebrated on the continent. They contain artistic subjects of almost fabulous value, a remarkable botanical garden full of the rarest plants and flowers; mostly gifts of foreign monarchs and their embassies to Prague which was at that time the residence of the imperial court. There is the „*Stag's moat*“ (Jelení příkop) a lion-court (the scene of Schiller's well known poem „*The glove*“) a beautiful ball-house, ornamented with sgraffiti and loggie, where the cream of the Bohemian nobility used to assemble. At present, alas! the gardens are deserted, the valuable objects dispersed and the once splendid ball house changed into a lumber-magazine. One thing is left, a unique view of the mediaeval back-part of the Castle, the chief aim of our walk. A long avenue of trees leads past a small water-basin to the centre of the gardens marked by the only remnant of the former sculptural ornamentation, a statue of Hercules standing in a small rondel, from which a side-avenue presents a beautiful prospect of the Castle at but a short distance from the observer. Through the thinned branches of the trees we see across the moist air of the shady Stag's moat the outlines of *Mihulka* (one of the dungeons), the bulky masonry of the white tower, and above this, the white pyramids of *St. George's church* and all round them red pantile roofs, which with the spacious Castle-buildings, fortifications, bastions and barbicans form as it were the spacious base, above which ascends the magnificent edifice of *St. Vitus' Cathedral* with the sharp ridges of its slate-

roofs the high pyramids of its pilasters, the phantastic shapes of its gargoyles and top-phials. The beauty of this scene is, as it were crowned by the fine dome of St. Vitus' steeple in its robe of copper green. The picture is finished off towards the east by the characteristic outlines of the *Daliborka* and the *Black tower*, the donjons which protect the secondary entrance of the Castle from the eastern side.

A new and beautiful prospect opens as we proceed but a few steps farther. At the very end of the garden, in the middle of the fresh green of a lawn, surrounded by very old yew-trees and cypresses stands the *Dudák* (Bag-piper) a grand fountain of bronze, a famous work of master *Jaroš z Brna* dating from 1536, and behind it rises as a pleasing background, the airy loggias, finely wrought architraves and the lengthy green dome-roof of *Queen Anna's Belvedere*, the master work of the Italian architect Giovanni di Spazio and Paolo di Stella. It is an artistic monument of the early renaissance-style and by its character a unique specimen to the north of the Alps. It was a splendid gift of Ferdinand I. to his Queen Anna, the heiress of the Jagellonic kings of Bohemia. The fact of its being a gift is also expressed symbolically in one of the loggias, which as to elegance and loftiness have no equal.

From the loggias there is a beautiful view of the fresh Chotek-park below, which is one of the finest public gardens in Prague, is adorned by a small ornamental lake and offers from its beautiful situation an enchanting prospect of the Castle.

Through this park we pass quickly down; first to the serpentine road winding past the Blind-institution (the beautiful chapel of which contains pictures by the best Bohemian artists; amongst them the world-renowned *Christ upon the Mount of Olives*), and then to the right into Waldstein-street, one of the most chaste and at the same time most aristocratic streets of the capital. There are many palaces and gardens of the Bohemian nobility here, and one of its sides is entirely taken up by the extensive range of buildings which belong to the counts of Waldstein. From the corner of the street there is also a fairlylike view of the Castle, of the slopes and fresh green lawns of the

splendid Fuerstenberg garden which rises in artificial terraces and serpentine walks high up to the *Lobkovic-palace*, and to its threefold baroque loggia and picturesque balustrade, ornamented by interesting age moss-covered and considerably decorated vases and statues, the dark grey of which contrasts strongly with the lively green of the gardens underneath; as well as with the red masonry of the Castle-fortifications. Above the castle ascend the ridges of the higher Castle-buildings and above these like a splendid crown the *Cupola of St. Vitus'*, resplendent in the sunshine and surrounded with a whole group of steeples, pyramids and turrets. And in the foreground we see the high jet of a water-fountain, and on the slopes behind it a number of bowers and pavilions contributing to the charms of the gardens, we proceed farther on to the palaces of the *counts of Palfy and Ledebour* and to the *Waldstein-square*, the whole eastern side of which is taken up by the *Waldstein-palace* one of the most splendid buildings of the whole capital, a princely house with the chief façade turned to the Waldstein square. When in the zenith of his fame, not long after the battle on the White Mountain, Waldstein then the all-powerful commander-in-chief of the united Catholic armies; and perhaps the most important personage in the whole of Europe, quickly bought up or by compulsion acquired, 23 houses with spacious gardens, and engaged Italian and Dutch architects under the lead of Giovanni Marini, to build a palace of most gigantic dimensions, worthy of his fame and power, and of the splendour of his court. In this palace assembled brilliant embassies of foreign monarchs and princes, the officers of Waldstein's armies, the agents of the different political parties and the representatives of diverse courts and governments. For such visitors rows of splendid rooms were prepared, amongst them the large *audience-hall* taking up two stories of the house and ornamented with beautiful frescoes, in which Waldstein himself is represented as Mars in the panoply of war. With equal splendour, there is at the present time a series of saloons with furniture of Waldstein's time and with particularly beautiful stoves of faience bearing the coats of arms of the Waldstein's and of their relations the counts of Trčka and of Harrach. No less attractive is the

fine collection of arms and the beautiful chapel of St. Wenceslaus; Waldstein's patron saint, and the splendid oratory filled with most valuable paintings. Close to the palace is a fine garden and opening into it, the largest *Sala terrena* known in Europe, with its splendid loggia, grander even than the famous loggia dei Lanzi in Florence, with frescoes representing scenes from the Trojan war, with the heroes depicted in the costumes of the time of the 30 years' war. From the loggia there is a splendid view upon the old pleasure-garden surrounded by characteristic buildings of the spacious palace, and in the middle of a large bed of flowers there is a fine bronze-fountain, cast from the metal of Swedish guns. To the right of the loggia in the parterre of the palace there is a grotto of artificial stalactites, formerly a bath-room with many water-douches. From this grotto there is a hidden staircase which leads to the astrological observatory in which Waldstein with his astrologer *Seni* passed many nights trying to forecast his future. Still more interesting is the room at the left side of the loggia, in which Waldstein used to dine in summer. His table and simple but very comfortable wooden armchairs are to be seen there to this day as well as a Persian carpet, used by him. There is a series of interesting pictures of which the most remarkable portrays the famous warrior with his wife, a former countess of Harrach, countess Trčka. The side wing of the palace towards the Waldstein-street was only finished in 1630. Several years before that date, *Adrian de Vries* designed a row of fine basins and statues for the gardens, among them the ornaments of a large pond adjoining the former riding hall, which was used for knightly games on horseback. The garden in this part is most lovely, from a broad border of yellow and scarlet flowers rise tree-shaped magnolias hiding the surrounding wall which is covered with green creepers. Perhaps still more interesting, is the southern corner of the garden where behind a aviary, adorned with gigantic stalactites, loom some very black old yew-trees, which have witnessed the former splendour and glory of the ducal court, its brilliant festivals and never ending bustle and life. Only the very old ivy-plants the stems of which have attained an immense thickness, are fellow-witnesses of the powerful warrior's dazzling

appearance, of the brilliant host of his visitors and the distinguished company of gentlewomen who were the brightest ornaments of this proud house. Now, only the fine architecture of the splendid palace remains, the stone-wrought ornamentation of its porches, doors and windows impressing our minds with some idea of the once princely residence, which up to this day does honour to the memory of its brilliant founder.

Leaving this, we wend our way by the opposite *palace of the Auersbergs* to the *Parliamentsquare*. This is one of the quietest and most pleasant corners of the Small-town. It is not level, and the slope is adorned with several acacia-trees. Only a flowing water-fountain with the statue of some saint is wanting to heighten the poetical aspect of this quiet space. To this peaceful group of trees a dark background is formed by the Counts of *Chamarée* now of the *Bylandt-Rheidts*. The rest of the square is fronted by a building which having formerly belonged to the „Estates of Bohemia“ is now the session-house of the Diet of the kingdom of Bohemia, an edifice with a sober façade dating from the beginning of the XIXth. century. Bestowing only a passing glance upon the picturesque renaissance gables of the backpart of the *Montag-house* with its tower, where in 1618 the Bohemian Ultraquistic Estates held a conference the eve before the famous defenestration the governors of Bohemia, then giving a look at the fine palace of the viceroy of Bohemia and the government offices with a high baroque porch, we turn to the left into the narrow *Thun-street* and from it into *Thomas-street* which is flanked by several beautiful baroque houses with arcades, amongst them the pretty façade of a rather small house (No. 4) adorned with an effective statuary *group of St. Hubertus* with a stag, probably the work of Dienzenhoffer. In a short time we reach *St. Thomas church*, originally built in the gothic style, but later, following a great conflagration (1727), rebuilt by Kilian Ign. Dienzenhoffer in baroque. It contains beautiful frescoes by *Wenceslaus Lawrence Reiner* who at that time was the most sought after of Bohemian painters. Interesting also are the adjoining cloisters of the *Augustinian monastery* which contain the tomb of the famous latin poetess of English

extraction *Vestonia* who after a chequered and not very happy life, found here in Prague, far from her native country, a refuge and last resting-place.

From the same time dates the façade of the neighbouring *Prince Oettingen* (formerly *Lobkovic*-) *palace* (No. 34) which having a baroque ornamentation and being placed so that it is visible from above, from the *Neruda-street*, and spanning the *Letenská street* by a picturesque out-built arch, is one of the most interesting edifices of this place. Adjacent is the spacious monastery of the *English virgins*, an order founded in England by *Clara Ward* in the XVIIth century and introduced to Prague in 1747 by a princess *Auersberg*. It has a small baroque chapel dedicated to *St. Joseph of Calasanza*, situated in a small garden and surmounted by a diminutive dome; in fact a lantern by which it obtains very good light, a great advantage in viewing the beautiful paintings by *P. Brandl* (from the XVIIIth century), which the chapel contains. The splendid monastery garden covers a great part of the ground which in former times belonged to the Bishop's Court which used to be in this neighbourhood. The garden spreads between the *Letenská* and *Lužická* streets and touches the *palaces of the counts of Westphalen, the Princes of Thurn-Taxis and of Windischgraetz*. From the *Letenská* street there is again a fine view of the older part of the Castle and of *St. Vitus'* and *St. George's* steeples.

The very narrow Paul's lane brings us from the *Letenská* in a short time to the so called „*Řetězová lávka*“ (*Iron-foot-bridge*), which being quite narrow its use is restricted to foot-passengers. From this we see in front, the fine building of the *Rudolphinum* and behind it the varied group of the steeples of the Old town; to the left the broad surface of the river, the distant *Crown-isle* and *Štvanice*, the lower New town with the *Francis-Joseph* bridge, and for a background the green slope of the *Letná*, under which close to the Foot-bridge rises the dark coppercoloured cupola of *Straka's Academy*, an institution for the training of young Bohemian nobles. To the right we have the nicest picture of all, the characteristic group of buildings of the knights of the Red Cross, rising directly out of the depth of the river, where the current of the Old town-mills is liveliest.

A green little islet covered with sallows and poplars makes a fine foreground to this picturesque group, surmounted by the high dome of its church, which in patina-green forms a pleasing contrast to the dark masonry of the Old town bridgetower and to the ochre colour of the Old town water-works. In the meantime we have passed the foot-bridge and stand before the *Rudolphinum* an extensive building which contains the famous *Prague Conservatorium of Music*, the scene of *Dvořák's* and *Ševčík's* activity, visited now by numberless pupils from distant England and America. Here at the same time is the largest *Concert-Hall* of Prague in which musicians from home and from abroad, amongst them also the most prominent of *Ševčík's* violin-pupils vie for distinction and fame.

Another part of the building is devoted to temporary *exhibitions of Art* and to the *Picture-Gallery of Patriotic Friends of Art* where we find splendid specimens of the Prague school of Painting from the XVIIth. and XVIIIth. century (Karel Škréta ze Závořic, Václav Reiner, Peter Brandl, Balko) as well as representatives of the Italian, Dutch, Flemish and German schools. In the modern section, works by the most perhaps eminent Bohemian painters and artists, from the beginning of the XIXth. century, up to our time, are represented, amongst the renowned the founder of an original Bohemian School *Manes*, besides Václav Brožík, Čermák, Ženíšek, Hynais, Mucha, Mařák, Liška, Aleš, Marold, Myslbek and others. There is also a *collection of etchings* worthy of attention, particularly those by *Hollar* from the XVIIth. century. After a cursory inspection we leave the *Rudolphinum* and are newly enchanted by the all-surmounting view of the Royal Castle ascending to the height beyond the broad river in all its majesty. We feel refreshed by this majestic sight after the examination of the copious collections, and turn now to the neighbouring *Artistic and Industrial Museum*, which was built after the designs of Prof. Schulz, and splendidly ornamented by frescoes of the best Bohemian painters. In a row of light, spacious, and splendidly appointed rooms, rich collections are kept and an extensive library of books treating on industrial matters. Worthy of notice are the special collection of old Bohemian and especially Prague

artistic industry, of old Bohemian glass, and ceramics, of iron and metals smithwork, embroideries, polished stones and jewelry. After a brief inspection, we proceed to the neighbouring Riverbank-street and enter by it the characteristic but slowly disappearing *old Jewish-town*. Only a few synagogues and a small number of narrow, frightfully neglected but for that all the more picturesque houses in narrow and crooked streets are left, and farther on a small square surrounded by low houses. Out of these rises pretty high, the curious and only one of its kind in Prague, the gothic brickbuilt gable of the moss-covered „Staronová škola“ (*Old-new-school*) like a gigantic hand of Aaron blessing the whole *Ghetto*; whose pride and symbol it has been for many ages. It is a sombre and sad building like the history of the Jews themselves during the middle ages; but at the same time very fascinating by the deep impression it must make on all who venerate it for its age (from the middle of the XIIIth. century 1250—1260), and for the original sombre half darkened inside, containing beautiful column-capitals from the transition-time between roman and gothic architecture. A background of equal attraction to this synagogue is the original appearance of the old Jewish Townhall with a bizarre baroque tower and a clock the numbers of which are represented by Hebrew letters and the hands move backward from the right hand to the left. Right to the west from the old synagogue leads a narrow-lane called the „Hahnpass“. It has not exit at the end being closed up by a yellow-painted modern house in the style of the sixties of the last century. A large german and Bohemian inscription informs us, that it contains the office of the Jewish Funeral Fraternity. Some of the officials of this institution are always ready to lead us, provide the tickets and take us after a few steps, through the narrow rather neglected looking passage of a private house to a simple glass door, behind which there is one of the mos original sights of Prague: Beth-Chim—„the house of life“: the *Old Jewish Cemetery*. It is the oldest preserved Jewish Cemetery of Europe, dating as can be proved from the XIIth. century. It is an old garden full of picturesque tombs, covered with very old, even centenarian (*sambucus*, elder-tree) which give the whole place an indescribable charm.

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OLD JEWISH CEMETERY.



There is stone upon stone, tomb upon tomb, monument upon monument, and between them wherever you turn your eye, syringa-trees and bushes. From among broken rocks, from dark corners of tombs and sarcophagi, from the hollows of decayed stones, stems, sometimes winding like serpents, make their way out into space and spread into thick bushy crowns, which form a wealth of green and shady arcades, of branches descending from above to the rotten tombstones, and to the damp clay of the ground which is overgrown by a monotonous sickly yellowish green.

And in the mysterious half-light of these natural arcades and bowers, under the roof of the syringas and in the greenish glimpses of sunbeams piercing their way through the branches of the thicket, we behold the red, gray or black outlines of the larger tombstones changing and varying with every breath of wind that blows over these dwellings of the dead. And under these higher tombs there is a medley of smaller grave stones, some of them much inclined to the ground, others completely turned over and lying flat, the higher monuments are not unlike venerable forms of olden patriarchs, beaten down and praying over grass-grown graves of thousands and thousands of men, long forgotten amongst their own people.

Here and there rain-beaten symbols proclaim even now to which tribe of Israel the man or woman belonged, who rest in their eternal sleep beneath these crumbling stones. This symbol of uplifted hands on the burst and weather beaten red marble tells us that it was a member of the house of Aaron, who was laid to rest here, then again the simply wrought form of a can signifies the temple of Gad, one of the Levites, while the sign of a lion is the symbol of the tribe of Juda, and the roughly hewn form of a bunch of grapes means an Israelite generally. We here find tombs of men of whose importance in their time neither history nor old cemetery-legends know anything. In a stone circle of thirty-three tombstones; those of his disciples, we see the sarcophagus of the famous rabbi *Jehuda ben Bezulel Loew*, a man of science and reputed sorcerer whose name is not forgotten in the tales of Old Prague at the present day.—And here we see the dark tomb of the renowned cabballist *Aaron Spisa* and not far from it a beautiful marble

monument of the first Jewish noble-woman in Bohemia *Bas-Schevi of Traunberg*. In a group of the oldest stones, we are especially attracted by the fourcornered memorial, covering the relics of a celebrated rabbi, *Abigdor Caro*, who sang of the fate of his fellow-believers in the middle-ages in a famous eloquent „selichu“. And here again some stones call up the memory of the founder of the neighbouring synagogue *Mardochai Meisl* and the renowned bibliophile *Rabbi Oppenheim*, whose library is now in *Oxford*. And there again a couple of monuments of two learned men, well known to their contemporaries: the chronicler and mathematician *David Gans*, a friend of *Keppler* and *Tycho Brahe*, and the pupil of Galileo Galilei *Salomon del Medigo de Candia*. Many of the inscriptions on the tombs, time has long ago defaced; but still you can distinguish the quaint and easily legible characters of the old Hebrews, arrayed in symmetrical lines, and having an inexpressibly decorative effect.

And the deep stillness of graveyard solitude reigns all around; only now and then you hear the note of a blackbird flying heavily from tree to tree whose tone echoes faintly between the dark walls of the remote corners of the cemetery; and again it is quiet and still under the crowns of the syringas and you feel as if the sorrow of centuries dwelt here, mixed with the wailing of the once heavily persecuted chosen nation.

At such a time under the indescribably mournful impression of the graveyard solitude, you become ready to believe all the mysterious tales and stories which are told about this ancient cemetery, over which the darkness of the evening is beginning to spread. It seems as if the evening breeze wafted to you the subdued sighs from the weed covered graves and from the tombs of innocent children who for centuries were buried in a particular bend of the cemetery. And now, the shadows of the trees grow longer and deeper with the evening.

In the neighbouring synagogue the large brass candlesticks have flashed forth a brilliant light. The high windows of the building gleem in the thickning darkness of evening through the stillness of which you hear the muffled melancholy tones of the organ and the singing of the pre-

center who intones the ritual; and leads the highly melodious anthems, which speak like voices from a strange unknown world. It is the beginning of „mai-ried“ the evening service of the Jews.

And from the depths of the town, from some distant spots, voices and echoes of rushing teeming life, full of joy and movement, call us, as if it were from a dream to reality, back into the bustle of the brightly lit streets, the inhabitants of which are enjoying their evening after their day's work is done.

EPILOGUE.

Here ends our one day's walk during which we have seen the most beautiful, but not the largest part of Old Prague. Many and many objects are still left to be seen, first of all the proud palaces of the Malá Strana (Small Town): those of the *Princes Lobkovic*, the *Counts Schoenborn*, *Nostic* (with a famous *picture-gallery*) the extinct *counts of Michna*, the house of the *Maltese Knights* (with a church of the Virgin Mary „sub catena“ from the Ist. half of the XIIIth. century) all surrounded by ancient gardens rising on the slopes of Mount Petřín, or situated on the banks of the picturesque *Čertovka* arm of the river Vltava. The edifices and their gardens are worthy of notice chiefly by their precious artistic monuments as well as by beautiful prospects of the neighbouring parts of the City. Then there are wide and spacious parks and public gardens: the *Královská Obora*, *Letná* (Belvedere) the large *Seminary-garden* with fields and a farm in the midst of the town, the splendid *Kinský garden* with a well arranged *ethnographical Museum*. And a row of other Museums, patterns of their kind, the renowned University of Charles IV. the oldest in Central Europe, the memorable scenes of Huss' activity, dozens of interesting chapels, churches and temples in all imaginable styles of architecture. Then old monasteries, as that of *St. Agnes* from the Ist. half of the XIIIth. century; the interesting edifices of Charles' foundations, the *house of Franciscan friars* with a gothic church of the Virgin Mary in nide; the famous slavonic monastery of *Emaus*, the grand work of the master-architect George of Prague, *Karlov*, with its gothic vault having the widest known

span in Europe, and the once venerable Acropolis, the residence of the old princes and kings of Bohemia, *Vyšehrad*, now at least the most renowned *Necropolis* of Prague.

All these memorials of many centuries of diligence and unceasing cultural efforts of the small but staunch and dauntless Bohemian nation, unite here in a beautiful picture, in a sight of passing charm and freshness, which speaks to every one, to the foreigner as well as native who has preserved a sense of the beautiful; an undeniably exotic but at the same time an attractive and comprehensible language. It proclaims the earnest endeavour of the Bohemian nation to win an honourable place on the large wrestling-field of civilized European nations.

And the time is not far, when the beauties of the „*Hundred-towered*“ *Mother Prague* will be better appreciated by those who know how to make their way to all that is beautiful and noble, even, into distant countries lying outside the routes of every day travellers.

Then the old prophecy of the Bohemian Mythical Princess *Libuša* will be fulfilled, who seeing in her mental vision the future Prague proclaimed:

„I see a grand town, the fame of which reaches to the skies!“

Dr. Luboš Jeřábek.



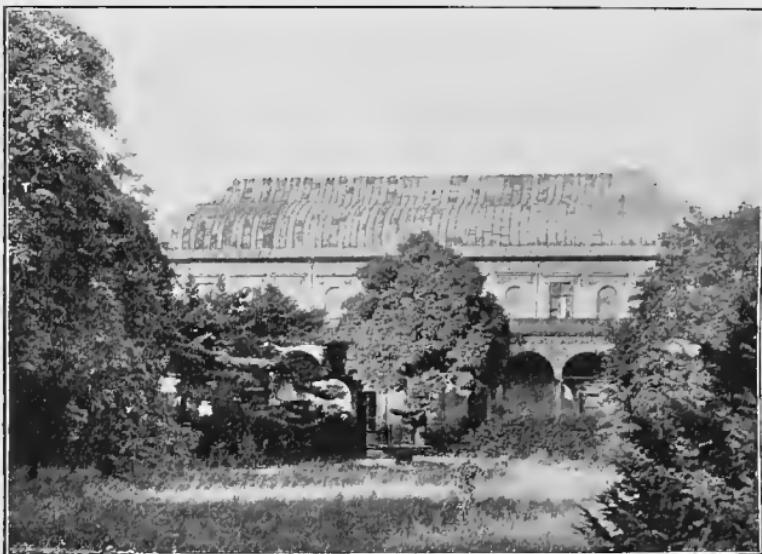
A HISTORICAL SKETCH OF PRAGUE.

Ancient Prague, the great; at one time the glorious metropolis of the kingdom of Bohemia, originated without an arbitrary plan, it grew through successive periods, receiving the distinctive impress of each age, and thus we can read much of the city's history in its walls, public buildings, castles and palaces. The architectural features are very characteristic, in one part aristocratic; in another showing the less pretentious style of the dwellings inhabited by the burgher or citizen class; but whether it be palace, or abode of the humblest resident, they each and all are of such striking and attractive appearance, that they never fail to arrest the interested attention of visitors.

In the time of the Přemysl dynasty the ROMAN style of building prevailed, the exceptions being the monastery of St. Agnes, and the renowned old synagogue. But soon after, the Luxembourgs coming from the west, led to the introduction of the GOTHIC style of architecture which other countries had already been adopted and generally favoured.

The short epoch of the two kings of the Jagailo family, left us the fine forms of the specifically BOHEMIAN GOTHIC OF WLADISLAUS in a series of remarkable architectural monuments. The change from this style, which in the natural

course was superseded by the EARLY RENAISSANCE introduced from Italy, soon showed itself by the ready and general adoption of the new form. The sumptuous pavilion of Queen Anne is the finest example of the renaissance order to be found on this side of the Alps. It cannot be denied that the influence of this new style was great, and quickly showed itself in the architectural features of buildings erected at this time, particularly in the city of Prague. But as time went on a change in style manifested itself,



PAVILION OF QUEEN ANNE.

gradually there was a departure from the original Italian, until at the end of the century it was evident that Bohemian architecte had evolved a characteristic style of renaissance quite their own.

Prague and other towns throughout the country can show many fine buildings of this distinctive Bohemian style.

After the time of Rudolph II. (d. 1612) there followed a period often referred to as „The silver epoch“ on account

of the favourable and generally prosperous condition of the country, and during this time great progress was made; industry flourished, and the fine arts encouraged. Then came the devastating Thirty Years war which destroyed almost every trace of the preceding time of prosperity. But as soon as the clouds of war had passed away and the country was once more in the enjoyment of the blessings of peace there was a rapid recovery from the ills of the terrible thirty years. Architecture shared in the benefits of the quieter times, and at this period was introduced the later renaissance and baroque style which very soon through the genius of the two *Dienzenhoffers* developed into the well-known and famous characteristic type of Prague which certain critics at one time most unjustly nicknamed the „Italian pig-tail“.

At this time a great number of foreigners were engaged to the exclusion of native labour, in the building of new palaces for the nobility. It is easy to understand that the employment of alien workers was not welcomed by the people of the town who naturally thought that the interest of the native workmen ought to have been a first consideration. The history of art in Prague is consistent with its political history, change in the one was reflected in the other. The condition of the once Royal Palace as it is to be seen to-day exhibits all the varied excellencies of the dissimilar styles which at different periods have prevailed.

Although the city authorities have for about ten years past been pulling down a considerable part of the old town and the whole of the ghetto for the purpose of effecting modern sanitary, housing and general improvements, still much remains to interest visitors who will find a particular charm in such buildings as the *Malá Strana* and *Hradčany* on the left bank of the river.

The „*Křižovnické náměstí*“ (Place of the Red Cross Order) is a catholic church representative of the later renaissance style, and well repays the trouble of a visit.

The „*Zelený Trh*“ (Vegetable market) with its arcades of the fourteenth century, is a witness to the growing might of the burghers before the election of Ferdinand I. The house of an enterprising man of the time, stands almost

unchanged. So are the quaint streets „*Celetná*“ and „*Karlova*“ in the old town, and the „*Nerudova*“ in the „*Malá Strana*“, they are excellent to the palaces of the nobility and old time residence of the kings who in the past made their pompous processions to the *Cathedral of St. Vitus*.

There is also in the Old Town, the great market place and the *Týn church*, — at one time the cathedral of the Bohemian Utraquists, this too, is a monumental leaf in the history of the burghers.

The *Malá Strana* and the *Hradčany* with the cathedral on the other hand are more intimately connected with the history of the dynasty. But where in the past there were brilliant throngs of Courtiers, there now reigns a silent loneliness. The grounds of *Hradčany* and *Malá Strana* are now laid out as parks, the most beautiful and picturesque gardens of Prague.

If *Malá Strana* does not enjoy the royal and courtly patronage as of old, it can still glory, in the unique character of its architecture. The busy life of the ancient town beneath the Castle has passed away-so far as courtly life is concerned, and Prague which has been the *scene* of many events in the history of Europe, has become a commercial city and at the same time the centre of Bohemian art life. This has led to the great extension of the modern town, but the historic part of the city with its ancient buildings and monuments is well preserved. In the neighbourhood of its Museum rich in objects of great interest, has grown up a new manufacturing town with all the signs of a vigorous commercial, and industrial life. A great metropolis has arisen in the course of about thirty years, with a community prosperous, a centre of every grade of education, providing the rising generation with mental equipment to enable them to take their part in the battle of life with a fair chance of coming out victors!

* * *

The history of the foundation of Prague is much veiled by myths, nevertheless it appears that the town must have been already in prehistoric times the centre of Bohemia.



Unie.

ST. NICOLAUS CHURCH.

THE FAMOUS WORK OF THE TWO DIENZENHOFFERS.

The development of the prince's power had its origin at any rate at the castle of Vyšehrad on the right bank of the river Vltava (Moldau), but very soon another castle, that of Prague, situated on one of the opposite hills on the left bank became the chief place of Bohemia and a favourite residence of its rulers, and the suburb of this castle, now called the Malá Strana, consequently grew rapidly. Historical notices regarding Prague exist from the ninth century, when the town accepted for ever the Christian religion and the first Christian church was erected in the castle. That Prague was a well built town appears from a report by Ibrahim Ibn Jakub, a merchant from Arabia who travelled in Bohemia in the tenth century and described Prague as a great commercial town of stonebuilt houses. Contemporary legends relating to the life and martyrdom of St. Václav (Wenceslaus) the prince, render the town rather famous. Not only the suburb on the left bank grew and flourished, but also the second suburb on the right bank, beyond the ford, was expanding, having already in the tenth century a special central market place, in the *Týnský dvůr*, which continues to the present time, its architecture dating from the Renaissance period. In the year 973 Prague became the see of a bishop, through the efforts of *Boleslav II.*, who enlarged St. Vitus' church situated in the neighbourhood of St. Georges rich Abbey of nuns of the order of St. Benedict. At this time both towns were united by a trestle bridge and, being an emporium of central Europe attracted many foreigners, so that already in the eleventh century there arose a colony of German traders, especially of drapers. After the destruction of the trestle bridge by floods a new stone bridge was built by Queen Judith, wife of Wladislaus I. (1153—67), some traces of which are to be found near the present Charles bridge. The foundation of the bishopric caused a great development of church institutions all over Bohemia, the most conspicuous of which are the many wealthy monasteries and great churches; thus in Prague there are the chapter church of *SS. Peter and Paul* at the *Vyšehrad*, the Premonstratensian abbey at *Strahov*, the famous residence of the knights of St. John (now the order of the knights of Malta), and near Prague the monastery of *Benedictines at Břevnov*.

The construction of so great a number of considerable churches and other ecclesiastical buildings is the best proof of the high degree of development of architecture and other arts in Bohemia, and the best preserved monument of this early period is *St. Agnes monastery* in Prague with annex chapels, and the finest architectural sculptures indicating the transition from the Roman to the gothic style.

The growth of the commercial importance and in consequence the great expansion of the city and its population gave to the Prague towns already in the times of Přemysl Otakar I. and Wenceslaus I. a great political predominance. In 1253 Přemysl Otakar II., Rudolph's of Habsburg rival, (killed in 1278 in battle on the plain of the river Morava), began to enlarge the castle on the left bank — the present Royal Castle — and to make it a stronghold with the adjoining Malá Strana, as he expanded his monarchy from the Baltic to the Adriatic.*) At the liberal and splendid court of the Přemysl dynasty the Minnesinger and German knights were in great favour, especially during the reign of Wenceslaus II. (1278—1305), who was favoured with great revenues from the silver mines of *Kutná Hora* and the gold mines of *Jilové*, and attracted by the general prosperity of the land, a great number of foreigners crowded into Prague, among them, besides many embassies, also numerous adventurers. The king employed a great part of his income to repair the immense ravages caused by his „tutor“ *Otto Braniborský* during the years 1278—1283 and to promote science, art and industry, and he was the first to propose the foundation of a high school or university in Prague which had as yet only schools of a lower degree.

The great disorders which followed after the violent death of his son Wenceslaus III. (1305—6), the last male ruler of the Přemysl dynasty, and the first years of the reign of the Luxemburgs ruined the prosperity of the kingdom, Prague suffering most of all. King John of Luxembourg (1310—46), consort of Elisabeth, daughter of Wenceslaus II., was in his disposition a knight always

*) It is probable that some knowledge of this induced Shakespeare to put a part of his „Winter tale“ into a desert country near the sea in Bohemia (III., 3).

ready for tournaments and wars; he resided in Bohemia only when he was not called abroad to take part in the battles of some of his neighbours, and when he was in need of money, neglecting, as he did, any sort of sound administration. His heroic death in the *battle of Crecy* (1346), where he fought, a blind man, as an ally of the French against the English, is the only redeeming feature in all the misery he caused to Bohemia. But his son Wenceslaus, who spent many of his early years at the court of France, where his name was changed into *Charles*, inaugurated a new period of unprecedented prosperity and glory for the kingdom of Bohemia, which he governed from 1333 during the continual absence of his adventurous father. His universal genius, his indomitable energy and his eminent ability in administration and diplomacy enabled him to raise the land from its ruin; he succeeded in 1344 in having the bishopric of Prague promoted to an archbishopric, whereby Bohemia became independent of the archbishop of Mainz in Germany; he realized in 1348 Wenceslaus' II. idea to found a *university in Prague* for the benefit of the kingdom, „in order that its inhabitants, yearning after the fruits of art and science may not be compelled to beg for alms in foreign countries, but that they may find at home their table well supplied“. The university, whose members were divided into four „nations“ the Bohemian, Polish, Bavarian and Saxon, grew so rapidly that a contemporaneous historian, Benes z Weitmile could report, that never was there a similar institution in the lands of Germany, and that students from all countries, from England, France, Lombardy, Poland and Hungary came to enter the university, some among them being of high standing, even prelates of the Church.

As also order and justice prevailed through Charles' efforts in the kingdom and wars with foreign countries were avoided, the land was prosperous and Charles was able to found new churches, as the cathedral, and new monasteries, which he filled with treasures of every possible kind. In 1348 he founded also the New town of Prague with such excellent judgement and foresight, that the new community, supplied with superb churches, as *St. Mary's on the Karlov*, renowned for the great vault, *St. Apolinar's*, *St.*

Mary's de Nive, St. Henry's and the famous *Abbey Emaus* whose monks used the *Slavonic liturgy*, became with her sisters one of the largest cities, conspicuous on account of the prosperity and wealth afforded by her high degree of civilization, and was able to develop within her own borders for about five centuries.

Prague gained also great importance on the election of king Charles to the royal crown of Germany, whereby Prague became also the capital of the Roman Empire, and therefore the centre of diplomatic negotiations and the abode of many foreign legations. The concentration of such a great mass of foreigners caused of course a considerable rise of prices but at the same time it gave a great impulse to art and trade. The court was a liberal patron of eminent artists, employing many of them in its services, and a distinct school of painters arose, whose works are excellent, their correctness rendering true reproductions of lively colours and soft tones. The most renowned architects were called to Prague to build the new cathedral planned of splendid dimensions, to construct the *castle of Karlův Týn* as an impregnable stronghold for keeping the state archives and treasures, to span the river by a *new bridge* instead of Judith's, destroyed in 1342 by a flood. This new bridge is, although it has up to the present time suffered much by various vicissitudes, a unique and worldfamed monument and ornament of Prague. Prague was fortified according to the best methods of that time and, helped by a good administration, claimed a foremost position among other seats of culture and civilization in Europe.

During the reign of Wenceslaus IV., Charles' son, many of the buildings, begun by Charles, were finished; also the townhall of the old town, for which a house was bought in 1338, was completed in that part which forms the south-east corner of the present building and contains the interesting chapel, consecrated in 1381. It was also under Wenceslaus IV. that religious and national questions began to agitate the minds of the people and during his reign the great strife originated culminating in the long remarkable Hussite wars. In these, many ideas brought from England in Wicliffe's Works and defended by Hus gave rise to the ferment which took place in some thinking minds, discon-

tented with the spiritual teaching and authority in their own country.

All these years of „religious“ warfare (1420—1434) were a serious check to an advancement of the cities drawing every mind away from the cultivation of science and art; on the other hand, in consequence of some new ideas regarding divine worship and the liturgy many artistic monuments were destroyed principally in the churches, monasteries and the seats of the nobility, which clung to Rome. So the royal castle of Vyšehrad, then garrisoned by the hated emperor *Sigismund*, was destroyed, became in a short time a mass of ruins and ceased for ever to be the residence of the king; the *Malá Strana* had a similar fate; but even what the catholic royal party possessed in castles and churches was lost, as *Sigismund* had to spend for his wars whatever he found of gold, silver and other precious articles. Prague gained in consequence of the victories of the Calixtines the highest political power in the kingdom, and was the centre where all decisions of important affairs originated, but many years elapsed before the city and the land could recover from the disastrous effects of the war and the uncertainty of the political situation. It was reserved to *George of Poděbrad* elected in the townhall of the Old town of Prague to the royal crown (1457), to restore order in the kingdom, to finish some buildings, as the *Týn church*, the town hall of the New Town, the bridge towers on the left bank, and to raise the prosperity and wealth of Prague and the land, which continued also under his successor, *Wladislaus II.* son of *Casimir King of Poland*, elected in *Kutná Hora* 1471. His reign is marked by some prominent edifices in Prague as, the *Prašná brána* (Powder gate), the south front of the Old Townhall and the magnificent hall in the royal castle on the *Hradčany*, bearing to our time the name of its founder. It is also to be mentioned that under *Wladislaus* the first waterworks were constructed in Prague.

After the death of *Wladislaus' son Louis* in the battle near Mohacs the representatives of Bohemia elected *Ferdinand*, archduke of Austria, brother of the emperor *Charles V.*, in the chapel of St. Wenceslaus in the cathedral (1526) as king of Bohemia, and since that time the crown

of Bohemia is connected with the Habsburg dynasty. *Ferdinand I.* (1526—64) took the greatest care, to have the royal castle as splendid as possible, especially in reconstructing those parts which were destroyed or damaged by the great fire in 1541; he founded the beautiful royal park in which a pavilion of unsurpassed Italian renaissance architecture was constructed in honour of his wife Anna, daughter of Wladislaus. Also an interesting hunting seat near Prague „*Hvězda*“ („Star“, so called because the ground plan forms a six-rayed star) dates from this time, which introduced into Bohemia the Italian instead of the Gothic style. But Ferdinand being a fervent Catholic, succeeded in breaking the power of the towns after defeating in Germany the protestant party, against whom the Bohemians refused to help the king. To promote the catholic church he introduced the *order of the Jesuits* into Bohemia, a very influential element in the later political events of the country and in the development of architecture and music. He employed many painters and architects especially from Italy and during his reign some of the most beautiful palaces of the nobility (e. g. that of the Rosenbergs now Schwarzenbergs) were founded near the royal castle.

The building of palaces near the castle continued under *Rudolph II.* (1576—1611) who made his residence a glorious seat and centre of art, science and refined culture. The halls of the castle in Prague contained very rich collections of the rarest and choicest objects, statues, paintings, and antiquities; the court was the meeting place of the most renowned artists and scientists, as *Tycho de Brahe*, *Keppler*, *Burgi*, the English poetess *Elisabeth Weston*, the painters and etchers *Spranger*, *Sadeler*, *G. Hoefnagel*, *Hans v. Aachen*, *Roelant Savery*; the sculptor *Adr. de Vries*, the goldsmith *Paulus van Vianen* etc. But what had been accomplished by the care of these monarchs at an enormous cost and during many years, was lost almost entirely during the *Thirty years war* 1618—1648. The Defenestration of the catholic governors, reckless in their dealing with the protestants, the election of *Frederick the Palatine* son-in-law of James I. of England in opposition to *Ferdinand II.* were the first important events in this long struggle between the protestant party of the kingdom and the dynasty. By

the battle on the *White mountain* near Prague 1620 the protestants were entirely defeated, any further resistance became impossible; the leaders were executed 1621 on the market place in front of the Old townhall, the lands and other property of the protestants were confiscated, and no protestants were allowed to live in the country, many thousands of the best families went into exile. Prague lost more than the half of its inhabitants, in the course of the war it was several times captured in turn by the armies of both parties and almost everything of any worth was taken partly by the Saxons in 1631 to Dresden and partly by the Swedes in 1648 to Sweden, and the former treasures of Bohemia are now the most conspicuous articles in foreign museums. The seats of the exiled nobility were taken by foreigners, especially by generals who were most successful in crushing the population, and therefore their fiercest enemies. On the ruins of the devastated land, of which three quarters were confiscated, and of whose population of three millions there remained only about eight hundred thousand there gradually arose some new palaces of the victorious nobility, among them the grand palace of *Waldstein duke of Friedland*, some churches and monasteries in the now barok style. But Prague ceased in 1614 to be the residence of the kings of Bohemia, who lived after that year in Vienna; the depopulated borders of the land, where staunch Bohemian adherents of the protestants religion had lived, were occupied by Germans from the neighbouring country; Prague, although fortified during the reign of *Ferdinand III.* and *Leopold I.* could not escape great damages during the French wars and *Frederic II. of Prussia* caused immense suffering and wreck by bombarding the city during the *Seven years war* (1757). With the end of this war a longer period of peace began in Bohemia, and Prague as well as the country began to recover from its baneful effects, although Joseph's II. secularisation of a great number of churches and monasteries and his disregard of historical rights and monuments spoilt many precious buildings and products of art and industry. The churches and cloisters were either given to other new public humanitarian institutions, as asylums for incurables and lunatics, or hospitals (1790) or sold for private pur-

poses; the most prominent among them were the colleges and other edifices of the Jesuits in which there are now classes of the university with a splendid library, a priest's seminary, a military hospital and law courts. Prague retained on the whole its expressive baroque and rococo character in many sumptuous palaces and parks of the nobility as the original Roman and Gothic churches with only few exceptions were either destroyed or remodelled after the later victorious fashions. — The *Napoleonic wars* were fought almost entirely in the surrounding countries, so that Bohemia was not directly devastated as in former wars, nevertheless it felt heavily their consequences through state failures, ruinous to the welfare of millions of people. To the energy of many public spirited men of this time we owe the founding of scientific (1784) and agricultural societies (1788), of an Academy of arts (1796), a Conservatory of music (1810) a Technical College (1802) and the reawakening of the national feeling of the inhabitants, repressed since the Thirty years war. Industry and wealth began again to grow and with the first steam railway (in Prague 1845) a mighty impulse to the expansion of the city was given which was not stopped even by the occupation of Prague in 1866 by the Prussians; the fortifications were pulled down and either converted into public parks or sold for building purposes and Prague has risen again to be the centre of the intellectual activity of the nation which had founded the kingdom of Bohemia and survived the most disastrous vicissitudes. Prague is a progressive city, providing a new main drainage-system and a good water supply for the sanitary benefit of its inhabitants; the schools and public libraries afford all possible instruction and the theatres offer highly classical entertainments in drama and music, and therefore it is considered also by the other Slavonic nations of the monarchy as their metropolis.

Jan Emle.

THE COUNTRY OF THE BOOK AND THE CUP.

It was a scottish prominent divine, who thus characterized Bohemia, and she is indeed most deservedly entitled to it. The Law of God and the Cup were her ideals for two hundred years, the most glorious epoch of her history (1415—1620), and her loyalty to them placed her in the van of the Reformation and made her the cradle of the most beautiful of chrisitan churches, the Unity of the Brethren, and is shedding still a somber lustre on the catastrophe, that befell her. Her tragic sin, says a historian, is her being too small againts the formidable powers, that opposed her, and finally crushed her.

„The Cup“, says E. Denis in his marvellous work *Fin de l'independance bohème*, „was the symbol of the mercenaries driven from the Temple, the Saviour reinstalled upon his throne, the liberty of God's truth regained, paradise reopened, crimes eradicated, commonwealth purified, enemies defeated, victory of the national tongue achieved, and all these mingled together with the firm resolve not to forsake the Cup, though it be but for the sake of sufferings undergone for it“. This is the clew to the Hussite reformation in Bohemia. And the source of inspiration and energy, displayed in those unparalleled struggles, the torch lighting on the way towards that ideal goal, was the Book, which the meanest hussite woman knew better than any roman priest (Pius II.).

The ancient Bohemians were very fond of discussing religious and philosophic questions. It was the disputation about 46 articles, drawn from the writings of John Wycliffe, that set on fire the minds in the University of Prague and led to the subsequent events. This inclination was fostered during the succeeding periods. How many times did the fighting parties meet to wipe out their differences! And what their men were able to perform is shown during the council at Basle in 1433, where John Rokycana required 8 days for his discussion on the Cup, and the English Hussite Petr Payne 2 and 3 days for his argumentation against the hierarchy in the church. Tracts, written during the hussite wars (1419-1468) were innumerable, and there are still hundreds of them existing, which nobody has read and searched through as yet (Historiographer Palacký), and the invention of the printing art rather enhanced than diminished the productiveness of the authors of the following age. The smallest of the communities, the Unity of the Brethren, alone has had 3 printing offices, and printed a great deal of books in Germany besides. Peter Chelčický, the spiritual father of the Unity, is said to have written 60, and the great Senior of the Unity Lukas of Prague, 80 tracts and books, and this amidst perils of a fierce persecution, some years spent in prison, and repeated visits to Greece, Italy and France. The working power of John Amos Komenský is simply prodigious. And the works are not merely numerous; they are of an intrinsic merit and value. John Blahoslav's translation of the New Testament is reputed to be the most beautiful rendering, beside the Dutch, of the holy narrative. Peter Chelčický is abreast with the best pulpit orators in the church of all ages, and is one of the most trenchant sociologist. The authors of the Commentaries to the Králice Bible are first-rate theologians, and John Amos Comenius' works are of worlds renown. The Bohemians proudly call this era their golden age.

The Antireformation put a cruel stop to it, and stunned that spirited nation for centuries.

The books exhibited are specimens of the sad remnant, saved from the wreckage after the storm of persecution, the bohemian „Killing-time“ (1620-1781). The nation crushed in the battle on the White Mountain (1620) lost

its political independence and had to conform to the religion of the victorious king-emperor (cujus regio, hujus religio). Of the means, by which that end was accomplished, tells Fox's Book of Martyrs. With the conversion of the nation were entrusted the orders of the Jesuits and the Capuchins, but the resistance they met with in their work, made necessary the issue of 64 edicts against the heretics within the period mentioned above. The „predicant“ was exiled and made dumb, but there was the book with its pernicious teachings, that thwarted all the painstaking of the missionary. One of them, the illfamed Konias, boasted to have destroyed more than 60.000 books. Very interesting are the „manuductions“, instructions and guidebooks given to the missionaries, for instance the „*Clavis haeresim claudens et aperiens*“, published in 1749 and dedicated to: „Divo Antonio Paduano clavigero, quia clavis David baiulo, saeculorum thaumaturgo, perpetuo haereticorum malleo, vaticani oraculi voce: Arcae testamenti; in aperienda et claudenda haeresi, seu in exploranda et delenda librorum peste duci, magistro expertissimo, advocate fidelissimo clavis praesens in anathema“.

Many a work is now known only by its name standing in the pages of such an Index or Clavis. The books are therein minutely described, pages containing heresy are pointed out and dangerous passages are quoted and corrections advised!(*), and yet the people led the missionaries very often off the scent by tearing out the title page and

*) Books, like the Králice Bible, Postilla Chelčický's etc. were mercilessly destroyed. Libri corrigibiles were purged of heresy by blackening the offensive passages. In the manuduction of the Clavis abound directions: dele, pone, erue, ne sapient calvinismum; quia excluditur purgatorium; quia innuit imperatoribus et non pontificibus competere potestatem convocandi concilium; hic enim per idolatriam cultum imaginum et sanctorum intelligit. In the *Almanac*, Veleslavín, XX. linea 17 ad nomen Hussi adde: *I. classis haeresiarcha*. — In Buchholzer's Historical Register. A. 1532, Num. 4. Thomas Cranmerus, adde: *I. classis haereticus*. — In *Theatrum divinum* Fol. 329, linea 17: Antikrysta učitelé (Antichrist's teachers) dele: quia praesentes supponit et ad pontificios alludit. Etc.

the preface to the book. The advises, how to deal with heretics, to frighten them in their conscience, and how to beguile them of their treasures, are scarcely surpassed by any new method and logical fallacy of nowadays. The hiding and reading the forbidden books was equal to forfeiture of life. The last victim of these execrable laws in Bohemia was the forrester Thomas Svoboda, sentenced to death on the stake in 1755 for reading the Bible, who by way of mercy was strangled ere he was burnt. The books seized upon were publicly burnt, the missionaries addressing the people on heresy and on infernal punishment and teaching them to sing satiric puns. Most of the books, that escaped the spying eyes of the missionaries, have their own story to tell. There does exist a Bible, that was baked in a loaf of bread, other books were burried in coffins, or hidden in wells, in hollow trees, in sheets of mothers lying in child's bed. The loss of them was counted the heaviest affliction, they were the only teachers and comforters of the oppressed and groaning people. Wherever the missionary succeeded, there he met also with a vengeful retribution; there started up sects with objectionable tennets and the fury of the people sought an outlet in massacres of priests and the landed proprietors. Then was „boot and spur“ called in to aid the mission, and the sword and the gibet helped to subdue the refractory flock.

Some of the confiscated books were supplied by the Emigrants, who found a shelter either in Saxony or in Prussia, and smuggled the books across the frontiers. The colporteurs, who dared it, did it in the very teeth of death, and their memory is kept alive by their martyrdom. Foremost among them stands Martin Litochleb, who having been several times scized and tried was finally poisoned in his jail and burried in a carrion pit. To these dauntless men ows the recent protestant church in Bohemia and Moravia great thanks. They have fed in the deep night the flickering lamps of faith, they have upraised the sinking hearts until the day, on which the streaks of religious toleration shot above the horizon and announced the approach of religious liberty. But alas! how sad and desolate was the country, once so flourishing, and what amends could have been made for the irretrievable losses of the past! *Cui proderat?*

Three books are of striking importance and significance in the spiritual and moral development of the Bohemians: The Bible, The Postilla, and the Hymnbook.

The Bible appears nowhere else to have been such a mine of instruction, from which the nation derived not only knowledge of letters in general, but also the spiritual wisdom in particular, as in Bohemia, and from which later on, in the great and glorious struggle on behalf of liberty of conscience, it drew both inspiration and vigour. The confession of the probable compiler of the separate, but long ago by different and unknown authors translated, portions of the Scriptures into one whole and complete Bible, the *magister Parisiensis*, Mathew of Janov, became both a bequest and a directive to writers of a long period afterwards. He says in his work *De regulis veteris et novi Testamenti*: „I made a profuse use of the Bible in my writings, because it instantly and copiously thronged itself into all my ponderings and matters, I wished to write upon; because out of it and by its most divine truths, which are in themselves so lucid and manifest, all ideas are more solidly strengthened, more firmly grounded, and more profitably digested; because I loved it since my youth and called it my friend, my bride, yea, mother of beauteous delight, learning, fear and holy hope. Wherever I moved, since my youth until my high age, it did never forsake me, on no my way, nor in my home, never when I was occupied, and never when I took to rest.“

The Bible influenced directly and indirectly a vast portion of the Bohemian literature. In the Scriptures are rooting the writings of the precursor of John Huss, the moral philosopher knight Thomas of Štítné; John Milič, the contemporary of Mathew of Janov, lived and practized the Bible; John Huss, the pupil of Mathew of Janov, revised the Bible, and became the first painter in words and deeds of Jesus, the only Saviour of men, as he writes in his touching letter to his friend and companion on his way to Constance, the knight John of Chlum, regarding his dream of the Chapel Betlehem; Peter Chelčický is actually revelling in the Bible, and a great host of more or less acute thinkers, including the last and brightest star among them.

John Amos Comenius, are pressing its words upon the soul of the nation.

The Bible was the dearest treasure in every family, and the most precious bequest a father could leave to his son. Interesting are the passages in the last deeds of dying parents, when referring to the Bible and to their heirs. It remains always an object of wonder, how it was possible, that the Unity of the Brethren undertook to publish an edition of the Bible in six big volumes, when there were so many excellent editions, as that of Melantrich and Severin, already in circulation. And not merely because of that, but because the same work had three times to be republished within a few years, in a nation numbering then no more than about 5 millions.

This task was accomplished by nine scholars, Coepolla, Helič (a Jewish convert from Posen), Jesenius, Strejc, Mikuláš, Efraim, Capito, Štěpán, and John Blahoslav (The New Testament), and by the support of the mecaenas lord John of Žerotin. It was printed in Králice (Moravia) under the supervision of brother Šolín. The six volumes appeared within the years 1579—1593. The translators abandoned the Vulgata and turned to the original Hebrew and Greek, and commented upon the text. The second edition, a smaller volume, without notes, in 1613. The Bibles, used at present by the Protestants of the bohemian tongue, are reprints of this last edition of the Unity. It is a standard of the Bohemian and a monument of the purest refinement of that language, and still a source of study in linguistic regard.

During the persecution (1620—1781) all the Bibles, that were clandestinely colported into Bohemia and Moravia, were printed abroad by the Emigrants. There are editions printed in Halle (Saxony) in 1722, 1748, 1766, and in Berlin 1787. The text of these being somewhat corrected, and somewhat spoiled. The Toleration Church (1781—1861) was supplied with Bibles printed chiefly in Hungary, Presburg 1787, Kysek 1807, 1808, and others. A very beautiful and the first again in Bohemia printed edition, in a large volume, is that of Prague 1863, and the New Testament edition, with commentaries, published by the Comenius Society, Prague 1875, a reprint of an edition from 1601 and the Old Testament, published by the rom. cath. firm J. Otto,

Prague 1880, a reprint of the edition from 1613, without commentaries.

The British Bible Society sells in Prague about 13.000 copies of the whole Bible, and about 25.000 separate portions of the Scriptures a year; the Rom. Catholic church published several beautiful editions of the Bible during the last 50 years, and those who have learnt to know the seasons, declare, that: „Nobody dares to deny the existence of a religious question in Bohemia. The attempts of an answer or explanations may vary, but the fact leaves no doubt, that every day reveals the connex of religion with every day questions of the life. Religion demands attention and the interest in it is growing.“ (Přehled 4. May 1906.)

The Bible has not spoken as yet its last word in Bohemia. „Sad was the fate of the bodily tabernacles of our once great minds,“ says a historian. „The ashes of John Huss and Jerome were cast by the enemies into the Rhine. The tomb of Žižka was broken up and smashed in 1622, and in the same year the bones of Rokycana, and the heart of king George were burned in the cemetery of the Týn church by the Jesuits. The bones and dust of Žerotín suffered a barbarous desecration in 1722. But there is no power, that could annihilate the spirit of these our heroes. As soon as the doleful time, that shut our nation into darkness of ignorance, has passed away, this spirit began to act creatively at the resurrection and moral renewal of our people.“ May it continue to do it. The present spiritual state of the nation is felt to be awkward and contradictory to the past, and the national mind is groping after the thread, that would lead it out of the dismal labyrinth of inward inconsistency.

The Postilla, sermons and expositions on the pericopes, read on Sabbaths and festivals in the churches, became very early the indispensable companion of the Bible. The best preachers condensed their ideas into them, and they were the food par excellence of the flock. There are still existing the Postilla of Jacobellus, Huss, Rokycana, Peter Chelčický. Huss wrote his Postilla during the interdiction and his exile from Prague in 1413. Many copies, both in manuscript and in print, were destroyed, but there are still about 10 of them preserved in manuscript, the most

valuable of them a copy in the Museum and another in the University-library in Prague. The first known print is dated Norumburg 1563, and then 1592, a third one in Prague 1564.

The Postilla of Chelčický is beside the „De regulis“ of Mathew Janovský, the most remarkable product the Bohemian mind has ever yielded. Its terse diction, the cutting brachiology, the deep insight into the human heart, the profound awe before God and his Word, the thorough submission to Jesus Christ, the stirring appeals to man and his need of regeneration, the scorn of oppression and the love of the oppressed, the buoyant hope of the victory of Christ's Kingdom, all this made it another Apokalypsis to the nation. It was printed in 1522 and 1532.

The bohemian evangelical Hymnbook of the XVI. and XVII. century is then the response of the nations soul to the Word of God, both an account and a proof of its envitalizing power.

The time prior to the reformation of John Huss knew no hymnsinging in the native tongue at the worship. John Huss was the first, who introduced it in the Bethlehem Chapel in Prague. The people welcomed this innovation with enthusiasm and since that time the hymns, sung by the whole congregation in the national tongue („cantus bohemicus“), became a part of the worship and the collections of hymns, called „Kancionál“ (hymnals) are next to the Bible the most important books in devotional use. The Unity of the Bohemian Brethren especially took the utmost pains in the outfitting of its hymnbooks, which consequently belong to the most precious monuments not only of the literature, but also of the art of printing and book-ornamentation.

From the Hymnals („the evangelical Hymns“ is their title) of the Bohemian Unity of the Brethren are exhibited:

The Hymnal of Šamotuly from 1561, a folio-volume with tunes, with ornaments on each page and rich initials. It was printed in Šamotuly (Poland) and edited by a commission, which the Brethren appointed in 1555 to prepare a new (fifth) edition of their Hymnal. The most prominent member of that commission was brother Jan Blahoslav,

afterwards Senior of the Unity, a great savant of the XVI. century, the author of a greek grammar, an eloquent preacher, several times the ambassador of the Unity to the emperor Maximilian II. and to the german Reformers, a man of fine tastes and the best musician of his time.

The Hymnal of Evančice, printed 1564, is a reprint of the Hymnal of Šamotuly, surpassing the first edition in every regard. Many pages are printed in red a black. The ornaments and engravings are new (one dated from 1563). Within the ornaments, embellishing all the pages of the book, are often seen the coats of arms of the noble members and protectors of the Unity. Another reprint of this hymnal was published in 1576, also in folio and was carried to a still higher degree of perfection, being a veritable edition de luxe. Equally splendid is the folio-edition of Králice 1581.

In the famous printing-office of Králice are printed the four following editions:

The Hymnal of Králice dating from 1594, in qu.; with an engraving of John Huss before the Index.

The Hymnal of Králice dating from 1598; in qu.

The Hymnal of Králice dating from 1615; in folio; this edition is rearranged both in text and in music. The last part of it contains „Psalms“, put in verse by brother Streyc to Goudimel's tunes. Before the Index there is an old engraving of Huss.

The Hymnal of Králice dating from 1618; in qu, a reprint of the preceding hymnbook.

The Psalms or songs of St. David by Jiří Streyc, is a separate edition of the above mentioned Psalms. It is a third edition with tunes since 1596. Streyc was the pastor of the Brethren-congregation in Židlochovice, Moravia, and put his helpful hand to many an important work of the Unity. He translated the Psalms from the Hebrew and followed Salzmann. The book was printed also in Králice.

The last Hymnbook of the Unity is *Kaneyonál* of J. A. Komenský (Comenius), in small oct., published in 1659 in Amsterdam; it is entirely rearranged and revised; regarding the text it is one of the best bohemian hymnbooks. Remarkable is its preface, containing an essay on the hymnsinging. The small size of the book was undoubtedly chosen for the reason, that the book might be more easily

and secretly brought to Bohemia and Moravia to adherents of the Unity, who were still cleaving to their faith in spite of persecution, but bereft of liberty and made from freeholders of the soil to serfs, could not or dared not to emigrate.

Though the Unity excels without a paragon in the zeal and noble ambition to give the best to her beloved children, *other denominations* followed staunchly in her footsteps. There were three of them: The original stock of the Calixtines, or Utraquists, and their offsprings, the Evangelicals (Lutherans) and the Reformed (Calvinists). With the progress of the Reformation the Calixtines melted gradually into these two bodies, and at the end of the XVI. century they became almost extinct; the remnant (some noblemen) vanished in the Roman church. This dissolving process went on under the very eyes of the Utraquist Consistory, but neither of these two denominations was permitted to constitute itself into an organized body. They were nominally and officially Utraquists, though they have long ago abandoned the principles of Utraquism: reunion with Rome, the headship of the pope in the church, the roman ordination of the priests etc. The establishment of Utraquism (1484) was a bulwark against the Reformation and though Rome left it to perish by starvation, the kings held it up, and were meanwhile, together with Rome and the Jesuits, building up the Catholic church, a fort, from which to attack the heresy.

In view of this danger the adherents of the Reformation, by this time the entire nation, and the Unity, demanded the disestablishment of the Utraquism and the liberty of their Confessions in 1543, 1567, 1575 and achieved it in 1609, and united into one Evangelical church, the Unity being allowed to govern herself by her own *Ratio disciplinae*, which was in a great part also accepted by the other two denominations. This Union was celebrated in 1611. The Common Board of administration was in Prague. This United Bohemian Church (Standard: *Confessio bohemica*) was but of a short life. It was crushed in 1620.

These denominations, especially the Lutherans, published in the XVI. century a respectable quantity of Hymn-books. Dr. Jireček says, that the *Calixtines* (the official

Board of administration) edited in the course of the XVI. and the first quarter of the XVII. century 15 diffrent Hymnals, and the *Evangelical church* (inofficially and previous to the Union, or officially after the Union in 1611) about a dozen of them. From the long series of these Hymnbooks there is exhibited the

Hymnbook of Prague ed. in 1620 (the year, the battle of White Mountain was fought), which is the last bohemian evangelical hymnal, printed in Bohemia before the catastrophe of White Mountain (8th November 1620) and before the Toleration edict of the emperor Joseph II. (1781). In this Hymnbook on the page F. VI. (eleventh line from above in the left column) there is a hymn containing entreaties in behalf of the king Frederick II. and his wife, the queen Elisabeth (an english princess, the daughter of King James I.). The verses are „purged“ by a rasure; it runs translated:

Our king and sovereign Frederick the Second,
deign to protect, oh, Lord; and do protect
all his lands; deign also to bless Her
Grace the Queen, and to their whole house
give growth and prosperity.

From the *period of exile* of the bohemian Protestants (1621—1781) there is exhibited the

Hymnbook of Jiří Třanovský, called the *Cithara sanctorum*, in small oct. and with tunes, printed in Levoč (Hungary) in 1636. It was republished very often (it appeared until the year 1874. in 67 editions and grew constantly in bulk) and secretly brought over into the bohemian countries; hence the small size of the book.

As a sample of the bohemian *Evangelical MSS. Hymnals* of the mentioned centuries is a facsimile of a

Page of the Gradual (Hymnal) of Prague from the year 1572, on which is written a hymn „*About the St. Master John Huss*“. The text of the hymn, translated, does read:

Rejoice all of us in the Lord Jesus Christ always,
and especially in this glorious day, which holy
day we piously and seriously celebrate to
the honour of the same Lord Jesus, etc.

The pictures of that page represent: John Baptist's beheading (initial); below: The burning of Huss in Constance; above, on the right: Three pictures of the Reformers, the first Wycliffe striking fire; under him Huss with a candle already burning; and the third Luther, holding a blazing torch of the truth of God. — A truly catholic and broad minded conception of the Reformation. — These Hymnals are a peculiarity of Bohemia. They were the property of Associations of Choirsingers („Literátské Sbory“). Written on parchment, adorned with magnificent initials and miniature paintings, bound in costly covers, they were the pride of the Fraternities, which counted among their members, nobles, scholars and burghers. There was scarcely a town in Bohemia, that could not boast such a treasure of art. Their price now is their weight in gold. A great many of them went abroad along with other spoils during the 30 years war. Of those still preserved in Bohemia, the most beautiful and precious is that of Žlutice (1558—1559), Litoměřice (1517), Králové Hradec (4 copies), Chrudim (1570), Prague (1572), and some others.

Č. Dušek, Kolín. Bohemia.

W Swatem Mistru Janowi Husy.



1572
Ne sámna
ito říkam
často pamatu



J. Otto.

PAGE OF THE GRADUAL OF PRAGUE FROM 1572.
WITH A HYMN „ABOUT THE ST. MASTER JOHN HUSS.”

THE TRADE OF BOHEMIA.

GENERAL DATA.

Of the seventeen divisions of the Austrian Empire, the kingdom of Bohemia ranks second in area, and population, but first in industry and commerce.

The kingdom of Bohemia contains about 20,061 square miles, being 17.32 per cent. of the total area of Austria, and has a population of 6,318,697, or 24.2 per cent. of the total Austrian population (26,150,708).

The number of industrial or commercial firms in Austria in the year 1902 amounted to 1,051,172, of which number 322,261 were established in Bohemia. The industry and mining of Bohemia represents 37.2 per cent. of that in the whole of Austria (1,166,020 persons being employed in it), 26.4 per cent. of the whole commerce of Austria (1,166,020 persons being employed in it) and 16.4 per cent. of its agriculture (with 2,255,273 persons employed).

AGRICULTURE.

Owing to its fertile soil, watered by many streams, and its propitious climatic conditions, agriculture takes a prominent position in Bohemia.

Of the total area of Bohemia there are under

	Area	
	Acres	per cent.
agriculture	6,476.068·3	50·5
meadow land	1,286.363·77	10·0
gardens	171.326·61	1·3
vineyards	1.980·94	0·0
pasturage	642.553·45	5·0
forest	3,723.438·69	29·0
lakes, bogs and ponds . .	762.498·88	0·8

In the year 1903 the gross agricultural production was valued at £ 29,594.319 as follows

wheat, rye, barley, oats	£ 15,062.527
potatoes	3,083.333
sugar-beet	2,125.000
cabbage, peas, lentils, flax & c. . .	4,028.541
hay	2,458.333
wine	50.000
hops	161.583
forest	2,625.000
	<hr/>
	£ 29,594.319

In the year 1904 there was under cultivation in Bohemia

	Area	Harvested	Total Austrian
	Acres	Tons	harvest
barley	956.986	539.980	1,434.389
wheat	1,255.476	321.712	1,439.380
rye	557.232	636.220	2,291.830
oats	1,183.871	446.850	1,565.944

The area of vineyards in Bohemia in the year 1904 was 2148 acres, mostly in the districts of Litoměřice (Leitmeritz) and Mělník. The wine produced (350.960 gallons) was, with the exception of a very small export to Germany, consumed in the country.

FRUIT CULTURE.

Fruits are abundant in Bohemia, the crop in the year 1904 being 80.519 tons.

Apples and pears embrace nearly all well known British varieties. The chief export is to Germany,

plums and other stone-fruits are sent by rail and water to large German towns, dessert fruits are packed in baskets and exported in large quantities to Russia, Norway and Sweden. The United Kingdom imports dried plums. The centre of the fruit export trade in Bohemia is the market of Lovosice (Lobositz).

LIVESTOCK.

Cattle rearing has reached considerable importance in Bohemia and much care and attention is bestowed on the subject. Cattle of good stock are imported from foreign countries (especially from Switzerland and Baden, pigs from England) for breeding purposes.

In the year 1904, there were in Bohemia

horses	229.864
cattle	2,258.328
	(total Austria 9,506.526)
sheep	228.304
swine	686.822

The export of cattle from Bohemia is chiefly to the German states on its frontier and consists principally of milk-cows, young oxen and cattle for slaughter. Germany is also a large importer of eggs from Bohemia, the United Kingdom ranking next.

GAME.

Game of all sorts is very plentiful in Bohemia, and fish culture is extensively carried on by great landowners. Game is exported to Germany, Belgium and Great Britain.

BEE KEEPING HIVES.

The number of bee-hives in Bohemia in the year 1900 was 199,604, and the production of honey in the year 1905 about 1322 tons.

AGRICULTURAL INDUSTRIES.

The agricultural wealth of Bohemia forms the basis for the following important industries: sugar-manufacture, beer brewing and malting, and spirit-industry.

SUGAR INDUSTRY.

The sugar industry is the most important: It brought the Bohemian agriculture in the nineteenth century from the extensive to the mixed farming, and helped to change the agricultural country into an industrial one.

In the 1902-03 sugar-campaign there were in Austria 208 mills with a production of 913.749 tons, in which Bohemia leads with its 136 mills (raw sugar manufactures and refineries) using 2,355.145 tons of beet, which produced 606.852 tons of refined sugar. The total area of sugar-beet under cultivation in Bohemia in the year 1904 was 340.834 acres, against total for Austria of 538.259 acres.

The perfection attained by the Bohemian sugar refineries is shown by the enormous quantity of refined sugar exported.

In the year 1903 the export of refined sugar from Austria-Hungary was valued at £ 6,958.333, in the year 1904 at £ 6,329.166.

The bulk of the sugar exported from Bohemia goes to the United Kingdom, Canada, the Levant via Trieste, British India etc.

BREWING AND MALTING.

The cultivation of hops and barley in Bohemia taking a prominent position in its agriculture, brewing and malting is very prosperous.

Of the total area of 500.040 acres under hop cultivation in Austria in 1904, with a total harvest of 8749 tons, 34.555 acres with a harvest of 6.373 tons represented the production of Bohemia, and increased in 1905 to 37.534 acres with a harvest of 14.419 tons.

The value of hops exported from Austria-Hungary in the year 1903 was £ 523.291, in the year 1904 £ 1,126.500. Hops grown in the district of Žatec (Saaz) are of the finest quality and have a world-wide reputation.

There are 617 breweries in Bohemia, which, in the year 1903 produced 192,501.078 gallons of beer, the total production of 1341 breweries of Austria being 422,993.120 gallons.

The brewing of Bohemian beer for export has reached to greatest perfection and the products of the breweries in the Pilsen (Plzeň) district are world-famous. The export trade is chiefly with Germany, which takes the light-coloured Pilsen beers. In return the heavy black beers of Bavaria are extensively imported by Austria and principally consumed by the well-to-do classes. Other customers of Bohemian beer are America, Switzerland, Italy and Egypt.

The brewing industry is extensively carried on in Prague and vicinity, the Smíchov brewery being one of the largest in Austria and ranks next in point of production to the celebrated Měšťanský pivovar (Bürgerliche Brewery) in Pilsen. The Prague breweries do not brew for export, but for the local trade only.

The total export of beer from Austria-Hungary in the year 1904 was 104.547 tons, the bulk of which is brewed at Pilsen in Bohemia.

The Bohemian malting industry is very much developed and largely depends on export, as the home brewers produce a greater quantity than required by local consumption.

The total export of Austrian malt in 1904, in which Bohemia takes the prominent part, was 185.693 tons, valued at £ 2,114.274, the best European customers being Germany, Switzerland, Italy, France, the Netherlands, Belgium and Denmark; besides large quantities for export to Brasil and Argentine.

SPIRIT INDUSTRY.

The distillation of spirit is extensively carried on in Austria-Hungary. Spirits are produced out of grain, molasses and potatoes. The largest distilleries using molasses are in Bohemia, Silesia and Moravia.

The distilling industry is an important source of revenue to the State and also contributes largely to the local revenues of the several provinces and communities.

Not only is this industry of great fiscal value,

but it is also of vast importance to agriculture, consuming as it does large quantities of the produce and also providing food for the cattle.

With the increasing areas of beet and potatoes under cultivation during the latter part of the last century, many distilleries were erected on farms and agricultural estates, as well as on purely industrial basis, and to-day they form a mighty industry equipped with the most modern technical appliances and methods of producing spirit.

There were in the year 1901 220 agricultural and 14 industrial distilleries working in Bohemia, and 1180 agricultural and 36 industrial in the whole of Austria.

In the campaign of 1902-3 the number of distilleries in Bohemia increased to 245, with a production of 8,822,000 gallons, the total number of distilleries in Austria being 1257 and the production of spirit 30,435,812 gallons.

MACHINE INDUSTRY.

The machine industry is one of the most developed in Bohemia, for, owing to local conditions, agricultural machinery and implements, also machinery for the sugar-industry, breweries, manufacture of spirits etc. are in great demand.

MACHINERIES FOR SUGARWORKS.

The erection of a large number of sugar works in Bohemia, Moravia, and Silesia at the end of the sixth decade of the last century caused a large demand for machinery, which could not be met by the existing machine factories, in consequence of which new factories arose, the founders of which hoped to find ample employment and prosperity greatly aided by the flourishing condition of the sugar-industry. Aided by local experiences an export-business was created, which led to important contracts for delivery of complete sugar works for Italy, Sweden, Russia, South America, Canada and British India. In fitting up sugar works the Bohemian machine industry achieved brilliant results, enjoys the best reputation

and has given the world a great number of most valuable inventions.

OTHERS.

Besides the fitting of sugar works the Bohemian machine industry is actively employed in manufacturing machines for spirit-distilleries, refrigerating machines and cooling plantes for breweries and abattoirs, fittings and machinery for mining and smelting, complete steam-and-gas-motor plants for central electric establishments, water-motors, turbines, waterwork plants for town supply etc. Bohemian machinery enjoys the most enviable reputation not only in Austria-Hungary, but also beyond the frontiers of the Monarchy.

The Bohemian agricultural machine industry is prosperous both in local and foreign trade. There is a large export especially to the Balkan countries and to Russia. Light agricultural machinery are imported mainly from the United States and Canada, and threshing-machines and steam-ploughs from Great Britain.

Spinning and textile machinery is imported from Germany and the United Kingdom.

RAILWAY ROLLING STOCK.

Prague is the seat of a large locomotive building establishment, one of the five greatest locomotive works in Austria. Erected in 1900 169 locomotives were since delivered, 27 reconstructed, and 23 reserve boilers and 10 tenders made. It is fitted up for the yearly production of 60 locomotives and tenders, which quantity was delivered in 1901. It is chiefly occupied by government orders for the Austrian State railways.

The most important of the seven railway-carriage-works in the Austro-Hungarian Empire is in Prague, and is able to turn out 400 passenger carriages and 4000 good trucks or nearly one third of the total production of the Empire. The international Sleeping Car Company is its best customer.

BRIDGE BUILDING.

Centered in Prague are the largest and most renowned bridge-building establishments of Austria-Hungary.

In Plzeň (Pilsen) there are famous works constructing guns and armaments for battle-ships. In Kladno near Prague large steel works produce gun barrels, steel for cannons, and rank first in the manufacturing the springs for railway and motor-carriages.

ELECTROMACHINES.

The electro-machine industry is well represented in Bohemia by two large works in the vicinity of Prague. They receive orders for giant electric dynamos for centrals, for electric-trams and the lighting of cities in United Kingdom and dependencies (British India, Australia).

MOTOR-CARS.

A large factory for the manufacture of bicycles and motorcars was erected lately in Bohemia; its trade-mark in motor-cycles (Slavia) is famous since the year 1905.

TEXTILE INDUSTRY.

In Austria, during the last 25 years, there has been a very great progress in the textile industry; the number of mechanical looms during this period increasing more than threefold, and the technical equipment and manufactures of those industries (cotton industry, spinning, weaving, cotton printing, woolen industry, cloth industry) are quite on a par with those of other countries.

In the year 1902 there were in Austria about 3,054,000 spindels at work, of which 1,750,000 were in Bohemia. The number of looms in Austria was in the same year about 120,000, of which about 70,000 were in Bohemia.

In the textile printing industry there were in Austria about 150 machines, of which more than half were in Bohemia.

In 1902 there were 21,837 textile factories in

Austria, with 337,514 workmen; of which 7446 factories and 178,927 employees were in Bohemia.

The seat of the textile industry is in the North Eastern part of Bohemia.

Bohemia takes the lead in textile exports, the total value of the exports of the Austrian textile industry in the year 1904 being

in cotton and cotton goods . . .	£ 3,722.166
flax, hemp and jute goods . . .	, 2,365.208
wool and woolen goods . . .	, 3,782.875
clothing etc.	, 2,546.916

Besides the above foreign trade the largest quantities of Austrian textile manufactures are sent to Hungary, in 1903 this being 47.4 per cent of the total Austrian trade with Hungary.

PAPER INDUSTRY.

Nearly one third of Austrian paper industry is in Bohemia. In the year 1904 there was produced 685.574 tons of paper in Austria-Hungary, of which 147.720 tons, valued at £ 2,185.666, were exported. In that 175.836 tons represented the production of Bohemia.

Bohemia art-printing is at the highest degree of perfection. The three-and more coloured print, heliogravure etc. are of great skill, and orders are received from abroad for printing view-cards, reproduction of famous pictures etc.

GLASS INDUSTRY.

In the year 1902, there were in Bohemia 91 glass works and 77 refineries of mirror-glass, besides 2612 small factories, where glass was polished, annealed, engraved, painted and cut, or glass fancy-goods manufactured. The number of employees was 26,104. The most beautiful glass, for which Bohemia is famous, is manufactured at Nový Svět (Neuwelt), and mirror-glass, as much renowned as that of Venice, in the districts of Šumava (Böhmerwald). The value of glass and glassware exported from Austria in the year 1904 was £ 237.125, the best customers being Germany, United Kingdom and America.

CHINE AND PORCELAIN.

The Austrian production of china and porcelain ware is entirely confined to Bohemia. In 1902 there were in Bohemia 62 china and porcelain factories employing 10,044 people, besides 1450 employed in getting the kaolin clay, and 37 factories producing fayence, majolica, terracotta etc., employing about 3000 people. In 1904, there were produced 2907 tons of white porcelain and 10,898 tons of painted porcelain. The best foreign customers were Great Britain and America.

Very famous is the manufacture of so called „Gablonz goods“, i. e. beads, buttons, ornaments, which are manufactured in the Gablonz district in Bohemia, besides mother of-pearl goods, jewellery manufactured of garnets and imitations of precious stones.

OTHER ARTICLES OF EXPORT TRADE.

As items, important in the foreign trade, are to be mentioned Bohemian kid-gloves, largely exported to the United Kingdom and America, articles of clothing (especially shirts, collars, neckties), musical instruments, matches; basket, or wicker work of all kinds. The Soudan and Egyptian armies are provided with helmets manufactured in Bohemia, and all the countries of the Levante are supplied with fez-caps, „fez“ made here.

Prague ham, much renowned, is exported to Germany, France and Belgium.

MINING.

Bohemia is also one of the principal mining provinces in Austria.

Extensive coal areas are in the North West and West of Bohemia and near to the North Eastern frontier and supply the home consumption, besides large quantities sent to Germany by the river Labe (Elbe).

In black coal, Bohemia represents 34.1 per cent. and in brown coal 81.6 per cent. of the total Austrian production.

In the year 1903 the Bohemian coal fields produced 18,073.296 tons of brown coal (the whole of Austria 21,808.583 tons) and 4,049.681 tons of black coal, this production being valued at £ 5,500.000.

IRON.

The iron deposits of Bohemia are fortunately situated near the coal-deposits, thus permitting economical smelting.

The iron ore production of Bohemia in the year 1903 amounted to 682.514 tons (total Austrian production 1,688.960 tons), the production of pig iron to 282.089 tons (total Austrian production 955.543 tons). The large iron companies in Bohemia belong to the Austrian trust of iron works.

SILVER.

Bohemia is the only part of the Austrian Empire producing silver, silver-ore and many minor metals (tin, bismuthum, antimon etc.). In the middle ages Bohemian silver mines supplied Central Europe for many centuries. The total value of silver and silver ore produced in 1903 was £ 257.795.

Lead ore is found in the vicinity of silver, and lead is also produced as a by-product of silver. The total quantity produced in Bohemia in 1903 was 4.168 tons.

Gold was also discovered in Bohemia in the Middle ages and the sand of some rivers have yielded gold. In 1903 the production of gold ore was only 2053 tons, valued at £ 3829.

HEALTH RESORTS.

Bohemia has a large mineral water trade (Bilin, Giesshübel, Krondorfer etc.). There are 33 health resorts in Bohemia, the most frequented being Carlsbad (about 50.000 patients in one year, besides other visitors), Marienbad (20.000 patients), Teplitz.

RAILWAYS AND CANALS.

The first Bohemian railway was built in the years 1825—1828 of the length of 39.5 miles. Locomotive railways were built in Bohemia since the year 1842.

The total length of railways in Austria, exclusive of Hungary, at the end of 1903 was 12,657.18 miles, of which 30.99 per cent. are in Bohemia. Austria's railways length pro 100,000 heads of population is 48.38 miles, Bohemia's 62.08 miles.

The natural commercial roads of Bohemia are the rivers Labe (Elbe) and Vltava (Moldau) forming a line of 354.62 navigable miles.

There are in Bohemia 499.90 miles of rivers navigable by rafts, 220.6 miles navigable by rafts and vessels, and 119.92 miles by steamers.

On the river Elbe, brown coal, sugar, timber, barley, fruit, flour are exported to Germany. Export goods for transatlantic countries are transported on the Elbe, as far as Hamburg, where they are laden on the ocean steamers. Up the stream of the Elbe, iron, rice, cotton etc. are imported into Bohemia.

There is under construction an elaborately detailed technical scheme for the connection of the rivers Vltava and Labe with the Danube.

When this has been carried out, Bohemia will be traversed by a magnificent navigable waterway connecting it with the German ocean and the Black Sea.

GENERAL ON EXPORT TRADE.

In the export and import trade of Austria-Hungary no separate statistical data are available showing the magnitude of the trade of Bohemia, or any other district, apart from the rest of the Monarchy. But the proportion taken in some export branches by Bohemia can be estimated, as Bohemian industry represents 48 per cent. in stone, glass and earthen ware, 35 per cent. in machinery, 35 per cent. in paper, 34 per cent. in metals, 31 per cent. in leather, 31 per cent. in wood and bone, 30 per cent. in textiles, 20 per cent. in chemicals, of the whole Empire of Austria.

Only in one case can the predominating position of Bohemia in the export trade be given in exact numbers.

In the year 1904, the value of exports from Austria-

Hungary to the United States, as per declarations made at American consulates, were as follows:

Bohemia	\$ 5,446.812
The rest of Austria	\$ 5,784.173
Hungary	\$ 703.262
Total Austria-Hungary	\$ 11,934.247

The statement showing the value of total imports and exports of Austria-Hungary is as follows:

Year	Imports	Exports
1899	£ 69,731.541	£ 81,562.791
1900	„ 72,873.666	„ 85,904.375
1901	„ 70,594.208	„ 82,542.833
1902	„ 73,761.708	„ 83,308.166
1903	„ 80,682.500	„ 93,186.208
1904	„ 87,961.458	„ 90,916.083

TRADE WITH THE UNITED KINGDOM.

Of the exports 48.11 per cent. were to Germany, and of the imports 37.03 per cent. were also to Germany.

Great Britain takes 9.50 per cent. of the total Austro-Hungarian exports (sugar, corn, flour, leather and leathern ware, instruments) and in return 8.54 per cent. of Austrian imports come from Britain (wool, cotton, leather, machines).

The statement showing the total value of Austrian trade with the United Kingdom is as follows:

Year	Imports from the United Kingdom	Export to the United Kingdom
1900	£ 6,376.916	£ 8,385.416
1901	„ 5,689.125	„ 7,787.083
1902	„ 5,946.791	„ 7,190.625
1903	„ 6,458.666	„ 9,461.791
1904	„ 6,433.000	„ 7,563.500

BOHEMIA'S CONTRIBUTION TO THE IMPERIAL REVENUE.

Being the most advanced among Austrian countries, the kingdom of Bohemia contributes most to the budget of State.

In the year 1904 the net produce of direct and indirect taxes in Bohemia amounted to £ 9,990.610,

i. e. 25·5 per cent. of the total amount of state taxes received in Austria (£ 39,123.955).

In the taxes levied on real property (land, houses and other) the proportion is 22·1 per cent. and in personal income taxes 23·6 per cent.

In indirect taxes levied on beer, alcohol, sugar, wine, tobacco, mineral oil, the total amount of state income in Austria in 1904 was £ 26,706.854, to which Bohemia contributes £ 7,153.079 i. e. 26.79 per cent

The foregoing brief economical sketch is sufficient to show the importance of the position of the kingdom of Bohemia in the Austrian Empire.

Dr. *F. Peroutka.*

SUPPLEMENT.

CHAMBERS OF COMMERCE AND INDUSTRY in Prague, Reichenberg (Liberec), Plzeň (Pilsen), Eger (Cheb), Budějovice (Budweis).

CONSULATES IN PRAGUE: English Consulate (Palackého nábřeží, 2000-II); Consulate of the United States of Amerika (II., Bolzanova, 1); German Consulate, II. (Senovážná ulice, 2); French Consulate (II., Ferdinandova tř., 58); Swiss Consulate (Král. Vinohrady, Skrétova ul., 15).

BOARD OF AGRICULTURE of the Kingdom of Bohemia (Zemědělská rada, Landesculturrat); Prague, 799-II., St. Wenzelaus' place.

STATISTICAL OFFICE of the kingdom of Bohemia (Zemská statistická kancelář), Prague-III., Dražického square, 10.

PRODUCE-EXCHANGE, Prague-II., Havlíčkovo square 31.

STOCK-EXCHANGE, at Nekazanka 1.

EXPORT ASSOCIATION for Bohemia, Moravia and Silesia (Vývozní spolek), Prague-II., Spálená ul. 24.

THE SOCIETY FOR AWAKING AND SUPPORTING OF INDUSTRIES (Trades-union) (Jednota k povzbuzení průmyslu), Prague-II., Rytířská ul. 31.

BOHEMIAN COMMERCIAL MUSEUM (České obchodní museum), Prague-II., Senovážná ul. 1.

MERKUR, Society of Bohemian Merchants, Prague-I., 812.

UNION OF AUSTRIAN MANUFACTURERS, SECTION PRAGUE (Bund österreichischer Industrieller), Prague-II., Dlážděná ul. 2.

UNION OF THE MACHINE- AND IRONWARE- FACTORIES AND FOUNDRIES OF BOHEMIA (Zemský spolek strojíren), Prague-II-874.

UNION OF THE BOHEMIAN TEXTILE MANUFACTURERS (Spolek Českých průmyslníků textilních), Král. Vinohrady, Manesova, 34.

SOCIETY FOR THE SUGAR-INDUSTRY (Spolek pro průmysl cukrovarnický) Prague-II., Jindřišská, 27.

SOCIETY FOR THE BREWING-INDUSTRY (Spolek pro průmysl pivovarský), Prague-II-61.

SOCIETY FOR THE SPIRIT-INDUSTRY (Lihovarnický spolek), Prague-II.-557.

CLUB OF KIDGLOVES-MANUFACTURERS (Klub rukavičkářský), Prague-VII.-231.

UNION OF BOHEMIAN GUILDS OF MERCHANTS (Jednota obchodních gremií), Prague-I.-660.

UNION OF BOHEMIAN GUILDS OF TRADES (Zemská jednota živnostenských a řemeslných společenstev), Prague, Franzensquai, Bellevue.



HOME-INDUSTRIES IN BOHEMIA LACE, NEEDLE-WORK, EMBROIDERY AND COSTUMES.

In addition to the pictures illustrating interesting landscape views of Bohemia, and of Prague and exhibiting the beauty of its monuments of art, the Bohemian Section of the Austrian Exhibition, contains a department designed for the purpose of making English visitors acquainted with the peculiar merits of the art-work executed by Bohemian peasants, and with their home industries, — so far as they have an artistic value.

Specimens of the products of this home-work, are shown in the rooms VI. and II. while in the INTERIOR OF THE CITY OF PRAGUE, (Room V.) there are displayed beautiful embroideries, parts of National Costumes, etc. memorials of the inventive genius and of the arts which flourished in by-gone days in the homes of the Slavonic country people.

The Bohemian peasantry whose chief occupation until the middle of the nineteenth century, was agriculture, created for themselves on the basis of old traditions, an original style of arranging their homes, and their costumes, having their own poetry, music and dances, customs and ceremonies, all of which may be considered as the artistic side of Bohemian peasant culture and exhibiting in a stri-

king manner the national characteristics in art and manufactures.

The loss of Bohemia's independance and the determination of the government to germanize her people, were the causes that alienated the great mass of the population from the cultured class which was educated in the higher german schools so as to forget their nationality and sink their individuality, while the country people on the other hand, lived their own old national style of life.

But the peasants in Bohemia were even during those times of serfdom, the owners of the soil they tilled, and they possessed so much innate energy and creative power as to make for themselves sufficiently cultured and artistic surroundings, that they raised themselves above the dreary monotony of daily drudgery and preserved their national character.

The state of civilization here described, now belongs to the past, the upper classes of the nation are once more in sympathy with the people and powerfully aid in raising the intellectual standard of the country, and recruiting from the masses the best artists and men of letters. They now regard the traditional art of the peasants with pride as their own inheritance, seeing in it also the many links that bind together the various branches of the great Slavonic race.

More than fifty years ago the peasants of Bohemia began to discard their pretty showy costumes, and only in the southern parts, — far from the industrial centres and the high roads of commerce, have the forms of the ancient life been preserved. Thus, in the south-west in the Bohemian border district where the people are called „Chodové“ plural of „Chod“, (pronounced Khod i. e. „Walker“) — as they had to patrol the border — land between Bohemia and Bavaria in consideration of certain special privileges granted to them: Here continue to the present day, the old-time customs and to a considerable extent the wearing of national costume. Thanks to the favourable influence of the more educated classes who have succeeded in convincing the people that they would lose much of their individuality by discarding their national costumes, they have been prevailed upon to continue to wear their national

attire on holiday occasions, to sing old songs of the country, and to the music of the bagpipe perform the ancient dances as their ancestors did.

From 1880 upwards memorials and relics of national art have been collected with great care, the Ethnographic and Historic Museums in Prague and in almost all of the larger towns in Bohemia, possess great collections of embroideries, suits of national dresses from various parts of Bohemia and Moravia, of home crockery-ware, furniture, and other implements, painted Easter-eggs and toys, manuscript prayer-books, adorned with miniatures and drawings, many of them bound in covers of chased metal, etc.

Folk-lore, national art and culture is made object of intense study by a considerable number of literary men, who publish particular journals and beautifully illustrated works. To the foreigner, the art peculiar to the Bohemian people is of undoubted interest on account of its originality and great aesthetic worth.

It would be impossible for the promoters of this Exhibition in London, to make the visitors acquainted with the beautiful national songs, and the dances full of sprightly national grace, neither is it possible to present samples of the old wooden houses of the northern districts with their striking and interesting architecture with decorated gables and handsome balconies,*) or to show the old cottage room with its dark beamed ceiling and gaily painted furniture, and ask our guests at Earl's Court to seat themselves on wooden chairs with carved backs at a massive table next to a „press“ where often a family bible and the old chronicles of Bohemia have their place of honour. It is not even possible to show kinds of costume, — different in each district as worn by the country people. The limited space does not permit of more than the display of a selection of interesting garments — sartorial pages of history linking the past with the present, bringing to our minds the time when a persons apparel was also the outward sign of his national character and evidence of his social position and surroundings.

*) See some of the photographs in the Bohemian Section.



By the Courtesy of Mr. F. Šimáček, Editor of „Český Lid“.

„CHOD“. PEASANT FROM THE ENVIRONS
OF DOMAŽLICE WEST BOHEMIA.

There remains now, only one district in western Bohemia where it is possible to learn by personal experience, how a special mode of life and the nature of the soil have together evolved the fashion of dress peculiar to this part of the country. During a holiday, one can meet somewhere near the Bavarian frontier not far from *Domažlice* (in German „Tauss“) in a mountainous and not very fertile country, walking in the extensive woods tall, lean old men wearing broad-brimmed black hats and longtailed white coats of home-made cloth. These are types of the old „*Chods*“; who even now remember well their privileged position which they only lost in the eigtheenth century, to become bondmen like the rest of the agricultural population of Bohemia.*⁷) The women also appear in a dress of ancient cut and sedate in style, long skirts of red cloth in stiff rich folds, the short bodices embroidered with beads and trimmed with silver galloon, the collars of the chemises are sometimes embroidered in black to demostrate the mourning of the wearer for the popular hero *Kozina* a staunch defender of their privileges, executed at *Domažlice*.

From *Domažlice*, the tourist reaches *Plzeň* by the express in one hour, but though the distance is short, the contrast in the landscape is very striking. Instead of mountains, — deep forests and green meadows, a plain presents itself with its undulating fields of golden grain, and in contrast great fields showing the dark green leaf of the beetroot, everywhere there is evidence of the fertility of the soil and signs to cheer the heart of the farmers with the prospect of a bounteous harvest.

Here, only a few traces of the original dress of the country survive, but in former times the rich garments of the portly women from the extensive farms, harmonised well with the signs of the land's fertility and the prosperity of the country generally which made life easy. They are not so tall as their neighbours from *Domažlice*, but rather stout and not so sunburnt. The peasant women near *Plzeň* used to wear a dress made under the influence of the

*) See the great picture by Schlosser in the reception room.

town's fashion of the eighteenth century. The light blue short skirts cover a considerable number of petticoats, and in striking contrast, their stockings are of a bright red hue which in turn show to advantage by ending in a neat low black shoe. A pretty silk apron and gaily embroidered bodice completes the summer costume. The headdress was large in proportion to the considerable width of the petticoats, and consists of a large cap adorned with long horizontal flaps in nice open work, the cap being sometimes tied with a fine white hankerchief beautifully embroidered.*)

The nearer we approach to Prague and to the north and north west frontier, the signs of the present day increase, busy factories meet the eye, and just as the evidence of modern commercial life grows stronger, so traces of old customs and fashion become few and faint until in the busy towns it is to the Museums we must go to learn the lessons of the past.

The characteristic features of the various national costumes in Bohemia, more especially in the dress of the olden time, is the evident aim at producing a good effect, not by the use of expensive materials, but by the display of rich embroidery. In this respect the dress of the peasant class in Bohemia is akin to Moravia and other Slavonic countries. Wherever embroidery can be applied it is certain to be done, the borders of aprons, the collars and tails of men's coats, women's bodices, collars, cuffs, chemises, caps and coifs. The scarf and kerchief for head-wear generally show some especially fine examples of the embroidered work. Occasionally the latter is set off with artistically formed bow. Such a linen kerchief is often worth less than 1 s. 6 d., but the embroidery executed in silk with infinite pains in the working art of elaborate designs, enhances its value to ten times this sum. Some caps; not larger than two palms, are absolutely covered with the finest needlework of knotted and flat stitches, forming a graceful pattern of a light grey shade and bordered with broad pillow lace which matches fine old Valentiniennes, — now worth more than 8 s. The aprons are often of coarse blue linen which is woven and dyed by the weavers

*) See the coif in the show-case in the room No. V.

in the hill districts. This material is studded with blossoms embroidered in home-spun yarn and finished with a beautiful border which would be more than a whole week's task to an experienced worker.

In the different districts these ornamental trimmings vary as to the patterns and combination of colours, and often as to the manner of execution; but all agree in the common source of inspiration, nature! the flowers and graceful foliage of the native soil, the opening buds and lovely blooms are full of suggestion to the embroiderer who requires no printed patterns, and while the marks of inherited tradition always are conspicuous; the designs, as before remarked, are as a rule outcome of the technical side of the work.

It is unnecessary to give further details of these artistic products of the villagers, as it is not possible to show a complete assortment of the hand-work of the country people, the limited space allotted to the Bohemian Section does not permit of showing more than a few specimens of such ornamenteally terminated apparel as are on view in the room of the City of Prague. There visitors will be attracted by the Bohemian coifs embroidered with gold, some of them studded with garnets; such were worn by the wives of wealthy burghers all over Bohemia. The white caps of the peasants women excel in fine open work and in ornaments of knots very elaborately arranged into nice patterns, and the bordering of fine lace is also the work of Bohemian peasant women.

The head kerchiefs differ in the style of ornamentation and colour in each district, some showing embroidered corners of many coloured silks, others snow-white with open-work embroidery contrasting with those worked with tinsel and glass beads, other specimens are almost covered with close embroidery in black, exhibiting an endless variety of patterns; but in every case showing a perfect harmony of colour and design.

Still more characteristic and varied and even more interesting, are the embroideries from Moravia and the North Eastern part of Hungary. The Bohemians and the Slovaks of Hungary are ethnographically one nation. It would be out of place to attempt to initiate

a stranger unacquainted with our geography, into the characteristics distinguishing the ornaments of needlework and the dress of the several districts, but those who take an interest in the old originals, by an examination of the selected exhibits will be amply rewarded.

Here, the innate liking for decorative display, concentrates its aims principally on the head-gear, hence the endless variety of caps and coifs as well as of scarves and kerchiefs. It will be observed that the chemises of the women, have either broad collars with rich embroidery, or a broad ornament in the middle of the sleeves. The aprons in some districts are blue with a garland of many coloured blossoms as a border. In other parts they wear black with blue embroidery, or in some cases with an insertion of open work and a coloured ornament. Even the men, — especially the youthful swains, indulge in many bright ornaments on their dress, the breast of the shirt, waist-coat and breeches, and even sometimes the mantle thrown in graceful folds round the shoulder are ornamented with a fine display of lacing and embroidery. The same fondness for ornamentation is exhibited even in work in bed curtains of unbleached linen, and the white coverings with yellow embroidery worn by women on the occasion of churching.

In the south of Moravia, everything is decorated with work of floral designs, not only the dress, but the walls of the dwellings, the furniture, mugs, dishes and plates and of course the Easter eggs!

Whoever regards the exhibited specimens of Bohemian needle-work, involuntarily asks himself, „Who made these nimble miracles of art and taste?“ Those who wear them, themselves make or made them. When the country people ceased to wear their national dress, some of the workers who formerly had supplied only the requirements of their neighbours, began to work for a larger circle of customers. The people's art developed into an important home-industry. This was the case of the lace workers, their laces were originally made for local use to adorn caps, coifs, kerchiefs etc. of the village people, but when times changed, pedlars trading amongst the people, carried their work to the distant towns and villages. These home-



By the courtesy of Mr. F. Šimáček. Editor of „Český Lid“

PEASANT GIRL FROM THE ENVIRONS OF PLZEŇ (PILSEN)
BOHEMIA.

industries soon got beyond the pedlar stage of its existence, in some districts they are now organised by diverse societies who bringing their trained experience and capital into the business, have succeeded in the largely increasing trade.

There is a great difference between the lace made in the Bohemian districts and the products of the german parts of the country — as on the north—western boundary of Bohemia, called „Krušné Hory“ (Erzgebirge). The former are either specimens of pillow lace afore mentioned, with the pattern outlined with a kind of cordonnet, or very fine lace resembling Valenciennes, or various guipures, reminding one of Russian lace, and much akin to the coloured lace made by the Slovaks in Hungary.

The art of lace-making is the special object of certain industrial schools and the efforts of the treachers have been rewarded with a large measure of success.

In Bohemia and Moravia, earlier perhaps than in any other part of Central Europe, much attention has been bestowed on the apparently vanishing innate inventive powers of the country people. More than twenty five years ago, articles of dress, furniture, pottery etc., were collected into Museums, and a great number of Exhibitions brought to light quantities of interesting objects of textile and ceramic industry, along with various small house-hold utensils from all parts of Bohemia, Moravia and Slovenia inhabited by the Slavonic race. All these proofs of genuine inventive spirit of the people and their peculiar aesthetic taste, had so much artistic value, that there was a general desire to save this art from utter extinction. This was aimed at in two ways. First, by preserving the old customs and taking steps to encourage the genuine inventive spirit in the various districts where the old traditions still survived. This is hardly possible in Bohemia, but more so in Moravia and northern Hungary amongst the Slovaks. There the old art of embroidery still flourishes and is executed in the traditional manner and style. In certain districts, potters are even now able to produce ware in the old original form and style of ornamentation.

A few years ago the society „ZADRUHA“ was founded at Prague to encourage home industries by arranging a regular sale of these home made-articles, and so keeping alive the instinctive inventive power of the people and encouraging them in their labours.*¹) The society does a great amount of good work in giving the people the necessary instruction how to make the articles suitable for the requirements of the inhabitants of the towns.*²) The society's efforts have resulted in the largely increased patronage of the village workers. The thoughtful visitor will not fail to compare in the exhibition the new products with the old ones shown in the room of the city of Prague and he will readily recognise the points of resemblance between productions of the past and the present day.

Many things that had a high artistic value and the great charm of antiquity, cannot, alas! be again revived, nevertheless, the examples found in national and municipal collections ought not to be consigned to museums and as it were buried. We are convinced of their worth and all who are interested ought to study their technical peculiarities, the designs and style of ornamentation, and endeavour to extract from the consideration of ancient art an inspiration for new artistic creations.

In some industrial schools, great pains are taken to revive the old characteristic needle-work and to profit from the study of national originals and to show good effects in the modern work due to conscientious study of the national designs. Although these productions may be devoid of the charm of naïveté which comes from the inspiration of the moment, they nevertheless have their peculiar individuality and charm as they are full of peculiar taste and correct expression of the character of the original examples. Embroideries of this kind are to be found in the display of the

YOUNG LADIES' INDUSTRIAL SCHOOL OF PRAGUE
where needlework is taught in a special class.*³)

In the style of old glass used by the peasants is painted the glass exhibited by Miss Zdenka Braunnerova. This

*) See the exhibits in the room II.

**) See the exhibits in the room No. II.

old style glass painted with artistic taste will be of great interest to many of the visitors.*)

It is not easy for a small nation surrounded by a strong alien civilization, to keep in front with his efforts, and at the same time preserve its own national individuality in manners, customs and so on. Most intelligent visitors to exhibitions, as a rule take a special interest in those things differing from the ordinary cosmopolitan stamps, and which preserve the marks of national peculiarities. Therefore it has been necessary to accentuate in this first Bohemian exhibition in London these signs of our old national art and its reflex in our modern efforts.

Renata Tyršová.

*) See the exhibits of Miss Z. Braunnerova in the room No. III.

STATISTICS OF HOME-INDUSTRIES IN BOHEMIA.

While in many countries, home industrial work has ceased owing to the introduction of the factory system and adoption of wonderful mechanical labour-saving devices now so commonly used in these days of keen trade competition and commercial rivalries, in Bohemia home-industries still flourish; but not to the great profit of the workers whose hand productions must compete with the machine-made work of the factories. The fact however, is, that our home workers are contented, and not afraid of hard work even though the hours are long and their earnings small. The consequence is that their handiwork holds its own even in competition with the manufacturers of the large establishments.

The cheapness of the labour has led many energetic commercial men possessing capital, to do a great deal in the way of organising the trade of the various industries, and so the work which at one time was only produced to supply local requirements, now, thanks to the system introduced by large dealers, agents and others, the great world-markets have been opened up for the products of our home industries.

It is our intention to deal separately in a series of short articles, with a number of the principal trades carried on for the most part in the homes of the people. But we shall first give a brief general survey of the field of labour and

then follow on with a more detailed account of certain of the handicrafts.

We may here say that most of this work is done during the winter months, for our country-folk are naturally inclined for agricultural labour, and therefore they are to be found in the fields during the seasons favourable for out-door, and in winter apply themselves diligently to the production of a great variety of useful and ornamental articles, and in this wary during winter they are able by their industry „to keep the wolf from the door“.

The North East and the South East of Bohemia is where the textile branches of industry are most in evidence, weaving stuffs of fine quality, down through various grades of work and kinds of material to cheap linen and cotton goods. Others busy themselves in the production of the beautiful glass-ware for which Bohemia is famous, the polishing of precious stones of varied kinds and values give employment to a considerable number, lovely laces and embroidery keep many nimble fingers busy and so does the making of glass rings, buttons, beads and things commonly known as *Jablonecké zboží* (wares from Gablonz). Then in another direction, near the district of Krkonoše (Riesengebirge), there are many cleverly blowing glass-pearl beads, and making glass memorial wreathes. Then, the making of hammers and other tools, chains, nails, kitchen utensils and household requirements generally keep a good number of hands going during the dark months of the year.

Wood is worked up in the forest districts of the Šumava (Bohemian Forest) where the material is plentiful and cheap. There are produced here, such things as Chip boxes, toys, pipes, wooden vessels for domestic use, agricultural implements and articles of drum-like form such as sieves be.

Then there are parts kept busy in the making of baskets, and the plaiting of rush, osier and bast into many forms, from business-like hampers to dainty and prettily finished receptacles for the boudoir.

In the South of Bohemia they are noted for the manufacture of mother-of-pearl buttons, in this trade many of the home workers get employment from factories where work is given out. In the high borderland of Bohemia and

of Moravia, they have to thank the wearing of hair nets for the employment of thousands of hands, let us hope the fashion will continue. In this part they do a good trade in sale of hair and variety of hair-made articles.

The staple industry in the East of Bohemia is the leather in its several branches from saddlery to portemonnaies. Brushes are also made in this district.

Amongst the least profitable of occupations is the making of thread buttons, and so it is well that the labour of children can be employed in their production.

Of all our home-industries; the most common is that which is concerned with the production of embroidery and lace, this demands a high standard of natural intelligence combined with patience and good taste. Our people possess the necessary good qualities and from many years have succeeded in producing laces and embroideries that can stand comparison with the work of other lace-making countries. But the authorities, imperial, provincial and municipal, have determined that the work people *shall not be permitted „to rest on their laurels“*, and therefore, for insuring continuance of progressive improvement in the condition of the people and the products of their labour, schools have been established by the various authorities throughout the country for the special training of workers.

Lectures on technical subjects are delivered, and lessons in drawing and original design imparted to all who show a special aptitude for art work. While new designs are continually being produced, the study and reproduction of the antique is encouraged; especially the patterns of old Bohemian lace which are highly esteemed by all who appreciate fine work and beautiful design.

Linen and cotton under-wear, ladies' robes, cravats, umbrellas, sunshades and gloves are made in Prague and the adjacent neighbourhood. The workers engaged in the production of the articles named, have benefited by the tendency in this age of hurry, for purchasers to prefer a ready-made article.

Many of the towns in their rapid extension, show the beneficial effects of the development of our home and factory industries. This is especially marked in the moun-

tainous districts where nature herself forces her children to adapt themselves to new conditions of life.

And so by force of circumstances the country-folk whose original occupation was chiefly field-labour, have taken to home-work and factory employment.

In some trades, they are occasionally affected by the vagaries of fashion, and have to meet a sudden demand for an article which enjoys but a butter-fly life. However, our people are always able to deal with such passing fashions with due promptitude.

So is Lomnice nad Popelkou (Lomnice on the Popelka) in the North East of Bohemia, a typical example of the transformation of a small hill-town into a purely industrial centre. This is owing to the initiative of the inhabitants themselves. Here are many small weavers who make the material, dyes it and passes the fabric on to the needle-woman who fashions it into a variety of articles, some plain, and others most elaborately embroidered.

While the production of articles for outward adornment is the special work of so many, there are those in this district who give their attention to supplying some of the wants of „the inner man“, in the form of crackers and quite a variety of nice biscuits.

But in addition to the articles already mentioned this busy part produces in the neighbourhood of Lomnice, such things as garnet ornaments, coffee-mills and organs.

While the people are kept fairly busy, their earnings are small. Here the law of supply and demand operates so far as the labour-market is concerned. We have a superabundance of labour, — consequently is cheap. We are seeking to improve matters by extending our over-sea trade and opening new markets, to that end we hope that the Exhibition at Earl's Court will assist us to find the best of all remedies, *an increased demand* for the productions of our home and factory industries.

Certain societies connected with museums; such as those of Chrudim, Králové Hradec (Königgrätz) and Hořice, have made special efforts to organise the labour and improve the commercial side of the business, and in this way promote the interests of all concerned, by pushing the sales of the people's work.

The last named museum is endeavouring to form an industrial company for the purpose of introducing novelties for the benefit of the bead-makers in Trotín. In this laudable endeavour, they are assisted by the Technological museum of the Prague Chamber of Commerce where they are ever ready to assist the labouring classes in their work of self-improvement, by arranging instructive lectures and giving special advice.

The articles on exhibition at Earl's Court will enable visitors to form some idea of the wonderful development of Bohemian home industries in their several branches.

Thus far, we have dealt with the subject of the trades generally, we shall now endeavour to give some special information concerning the trades separately.

CUTTING AND POLISHING OF PRECIOUS STONES.

The principal occupation of the men employed in Turnov and its environs is the polishing of rubies and other precious stones. Those known as „cape rubies“ or „almandines“ are imported from India by way of Germany. Before the operator begins his work, the stones are sorted and arranged as to size and quality. The same preliminary is gone through with the finest class of rubies, sapphires, emeralds, amethysts, topazes and diamonds.

In addition to the stones named, there are others, which are not strictly classed as „precious“ but capable of a very high polish. These are used in the manufacture of the cheaper kinds of jewellery and for a variety of ornamental purposes.

Some of the work is done in the workshops of tradesmen employing labour, but much is done in the homes of the people.

In this stone polishing, 500 men are kept steadily employed throughout the year, but in exceptionally busy seasons as many as three thousand hands are engaged. At such times, they can turn out polished stones to the value of £ 42,000.

The tradesmen of Turnov do not depend entirely on the production of their own workshops, but have a consid-

rable amount of work done by a staff of skilled men resident in the villages, who are expert in the cutting and polishing of specialities.

Many of them are engaged in the polishing of a stone called „karmasinky“ (carmoisine), this description, is much used by belt-makers and braziers in Jablonec, and a large quantity is exported, chiefly to France from which country the rough material is drawn

LINEN EMBROIDERY.

In districts of East Bohemia, such as Chrudim, Skuč, Nasavrky, Pardubice and Hlinsko, quite an army of women; more than two thousand, are employed in embroidering linen of all kinds and qualities; some, for the needs of humble villagers, others for the requirements of castle or palace.

The prices paid to the worker for the embroidery, includes the cost of material, printing or drawing of the pattern on the linen foundation, and for the design when a new style has been submitted and approved. An exception to this rule is, in the case of work sent from Vienna with the patterns already on the linen. Indeed, Vienna is the place from which the embroiderers get most work, the women of course do not deal direct with Vienna houses, the business is done through the agency of local dealers or the special representatives of the large whole-sale establishments.

1 d per yard, is paid for the cheapest class of work; the price increasing in the case of the finer qualities and more elaborate designs. But it is only a high grade of goods that commands 4 d. A more than ordinary smart hand can earn 10 d for a day's work on plain full embroidery; but she must be quite an artist and very expert to get 1 s. 4 d or 1 s. 8 d for her days labour.

The staple products are counterpanes, ladies' underwear, scarves, ties and a variety of other articles embroidered on a linen foundation.

ARTICLES OF MOTHER OF PEARL.

Most shell-bearing molluses are provided with a secretion with which they line their shells, and give the other

wise harsh granular material of which the shell is formed, a beautifully smooth surface. This secretion is laid in extremely thin semi-transparent films, which, in consequence of such an arrangement, have generally a beautiful iridescence, and form in certain species, a sufficient thickness to be cut into useful and ornamental articles. The material itself in its hardened condition is called „*nacre*“ by zoologists, and by dealers „*mother of pearl*“.

Articles of mother of pearl appear in a multiplicity of forms, from the humble and necessary button to all kinds of beautiful things for personal adornment; literally, they are used „from head to foot“ for they appear in the pretty head-dresses of the ladies, on their waist-belts and as buckles on their dainty shoes. We also find it worked into parts of fine furniture, inlaid work, handels etc.

We shall now confine ourselves to the giving of a few particulars concerning the most useful of the articles produced by our workers in mother of pearl, „buttons“!

These are made in the districts of Čáslav, Kolín, Králové Hradec, Pardubice and Poděbrady, the centre of the industry being Žírovnice a town in the hilly borderland, and Moravia where the trade has rapidly developed since 1865. The buttons are turned on a lathe, the operation being performed with great rapidity.

According to the class of work, a particular shell is used; for they are of various kinds and imported from different parts of the world. In continuation of his work, the operator removes the rough outer layer by grinding, the surface is polished, disc perforated and the finished buttons sewn upon a card.

It would require more space than we can afford, to name all the varieties of this useful article to which all people are more or less *attached*.

The wares go principally to Vienna and Germany, and from these cities, the chief export trade is done with many foreign countries.

The earnings of men in this trade, of course vary and run from 5—13 s 4 d to 1—3 d.

It may be interesting to know, that in this branch of the carried on Žírovnice, they use 180 tons of shells in

the production of 360.000 gross of buttons and the yearly aggregate earnings amount to £ 1500.

PIPE MAKING.

The almost constant companion of „selfish man“, the pipe, is made in all sizes, forms and materials, at Proseč, Záboř and several other villages. Within this limited area there are about 300 people employed in the various operations of pipe making. Over a hundred different kinds are made,— from the simple common clay — to beautiful porcelain, artistically fashioned wood and art-work in carved meerschaum. Amongst the woods used, first in order, stands alderwood which is in greatest demand, ebony from India or Ceylon, briarroot and birchwood from Poland and Sweden. The higher grades of pipes are lined with meerschaum or porcelain.

A fair workman earns on an average 1 s 8 d per day, and his products are sold at 11 d, 5 s, to 12 s or even as much as £ 1.5. per doz. Of course, the most expensive are the beautifully carved specimens executed by men who in their way are first-class artists.

The pipe-maker employs other artisans who make the lids, fittings of nickel, brass and other metals. In Proseč and its vicinity, more than 50.000 doz. are made.

For some time past there has been an endeavour made to improve the condition of the pipe-makers by the introduction of labor-saving machines so as to free the men from the drudgery of the work, and by means of special instruction to the carvers to raise the standard of quality higher than in the past. These experiments, so far as they have gone, have been successful and so the quality of the work and the *labour-conditions of the men go on improving*.

TOYS ETC.

The requirements of the nursery and play-room are many and most varied in form and colour. Many of the toys not only entertain the young folks but assist in their instruction. In this field of labour the march of improvement goes as steadily on as in any concerned with the

wants of the big relations of the little people. Beautiful dolls are made in plenty for future mothers. Gallant troops mounted and foot, with artillery are provided for our coming wariors. Ships for our captains and admirals *that are to be*, and complete noah's arks for our budding zoologists. In fact our village workers in the toy branch of home industry provides everything necessary for the amusement and unconscious instruction of the children.

The toy-makers dispose of their work in *large quantities* at *small prices* to dealers who deal the goods throughout Bohemia and Moravia or export them to Lower Austria, Styria and Hungary. As in the case of so many home industries, winter, is the time when toy-making is in full swing, whole families working together, and the child must be very young whose aid can be dispensed with. The division of this kind of labour is very marked. There are families who only make birds, others confine themselves to dolls, and so on, by this special attention to particular toys, the makers get to be exceptionally expert in the manufacture of the article of their choice.

The districts chiefly concerned with the toy trade are Krouna and Dědová (East Bohemia) where they also make several household articles such kitchen utensils of wood, ladles, twirlingsticks, rolling-puis etc.

In the district of Přeštice (S. W. Bohemia) there are about sixty families who confine themselves to the making of a very primitive kind of toys, but they are cheap and always in demand.

In the matter of remuneration, a man and wife working from 14 to 16 hours a day earn from 5 s. 4 d. to 7 s. 6 d. per week. Certainly money well earned.

Of course there are other places than those already mentioned where this industry is carried on, we would refer in conclusion to the forest districts of the Šumava where wood being plentiful toys of that material are produced in very large quantities to meet a never-failing demand.

BEAD-MAKING.

Beads might be described as a world-wide requirement, for the dusky maidens of Asia and Africa are no less appre-



Unie.

Jar. Šetelík: DEVIL'S LAKE.

ciative of this variety of personal adornment than their fair sisters of the occident. Their use is of great antiquity for they are found in the most ancient of the Egyptian tombs.

That the making of such things should be undertaken by Bohemians whose glass-making in other forms is famous, was but natural and presented no difficulties to the villagers who adopted the trade.

It is in the districts of NOVÁ PAKA and KRÁ-LOVÉ DVŮR (Könighof) an area of about 70 km. that this industry is carried on. In these parts there are over 1200 persons employed in this branch of glass blowing. The rule is, for the master to buy the glass tubes from the works in Bohemia or Moravia and to sell them in the required quantities to the journeymen. White beads, are made in the largest quantities, and to watch the operations of the workmen is most interesting and instructive. The men sit at tables furnished with a blowing apparatus to which are fitted pipes for blowing the flame of the lamp upon the glass. By means of the pointed flame; which can be easily regulated by the operator, the glass-blower on getting his material heated to the required degree, *draws* the tube until he gets it to the thickness wanted for the particular bead in hand; and which may be any of the sizes known in the trade by numbers 00 to 20, these correspond with the fixed number of millimeters of the diameter of the bead. The thin tube is then cut into short pieces, to blow these, the man closes one end of the tube by melting it in the flame, he then blows a ball of the required size and by a second operation of blowing, makes a hole in the ball and severs the finished bead with a specially formed knife. These beads vary in form, oval and flat as well as round are made for hair and hat-pins. A flat kind is also produced by a quick touch of the bare finger on the glowing soft glass. A workmen sitting in the low room of his timber hut can blow any number from 3000 to 6000 in a day, after which during the evening hours, he goes on with the work of sorting and weighing.

For a thousand beads a journeyman gets; according to class of goods, from $2\frac{1}{2}$ to 5 d. After deducting his expenses the average earnings of a workman amount to 1 s 5 d for a day of not less than 10 hours.

By means of a special colouring substance beads are made closely imitate real pearls. This and colouring operations generally, is done for the most part in Vienna.

Some of the master bead-makers, manage the commercial side of the business themselves and deal directly with the houses in Vienna, but as a rule this part of the trade is in the hands of about 42 dealers large and small who forward the goods to Vienna from whence they are exported to all parts of the world.

The exhibits of the PRŮMYSLOVÉ MUSEUM POD-KRKONOŠSKÉ V HOŘICÍCH gives a good idea of the work of this industry.

KID GLOVE MANUFACTURING.

In the manufactures of Prague that of glove making, is one the most important, giving employment to 1532 journeymen and 260 apprentices.

The glove is, both from its history and symbolic importance, one of the most interesting of all articles of dress. From time immemorial the glove possessed a legal significance in oriental countries in the forms, practised in the transfer of property. In feudal times the challenge to single combat was given by the casting down of the knightly glove, but this war-like „glove fashion“ has long since given place to others of a more friendly, comfortable, and frequently tender kind as when a gentleman selects such useful articles to present to a young lady as a sign of his warm regard and desire for her friendship—in other words to be „hand-and-glove“ with her. But, most people appreciate a good glove, and it is such an article of approved excellence, that we desire to direct the attention of the glove-wearing visitors to the section of the Bohemian gloves exporters in the Austrian exhibition at Earl's Court.

Glove-making in workshops large and small, is the rule in Prague, but as a home industry it has been carried on since 1865, in Dobříš, Příbram, Březové Hory, Hostomice and Rožmitál. The leather is cut in Prague, and sent by the great manufacturers to agents in the towns, who distribute it amongst the needle-women; some of whom only do a part of the glove, others with the assistance of

members of her family complete the glove in all its parts and deliver the finished article to the agent who in turn hands them to the manufacturer. „Kid“ gloves are of two principal kinds, glacé and Suède, according to the manner of dressing and finishing the leather used. Glacé gloves are those which are dressed, dyed, and polished on the hair or outer side of the skin, while Suède gloves are carefully pared and smoothed, and dyed on the inner side of the skin for their purpose, and thus present the appearance of fine Chamois.

The annual production amounts to 730.000 dozens, valued at £ 600.000.

A girl working 2 hours a day at „tambour“ work can make from five to six dozens of gloves for which she receives from 1 s. to 1 s. 2 d., so that the average earnings are 5 s. 10 d. per week. But this is not the finished article, they have to be sewn, bordered and the button-holes made and buttons sewn on. There is a mode of stitching peculiar to several places, thus at Dobříš the „back stitch“ prevails, while at Hostomic the „danish stitch“ is the rule.

At Příbram, sewing machines are much in evidence, with its aid, the leather is quickly sewn, then speedily the glove is hemmed, button-holed and furnished with buttons.

In the district of Beroun, Dobříš, Hořovice, Blatná and Příbram, quite an army of women are employed at this work, their numbers being from 10 to 11.000.

There are many German manufacturers who give out work in these districts, the agents providing the sewing-machines on certain terms and keep them in working order. The export trade is chiefly to Germany and England.

We may here say that all the gloves undergo close inspection by women specially qualified for the duty. The manufacturers are not only desirous of maintaining their good reputation, but strive to add to it by increased care in the supervision of the work in its several stages and by technical lectures which they have induced the Technological Industrial Museum of the Chamber of Commerce and trades to arrange. These educational efforts already have produced good results and encourages us to hope that this trade will continue to grow and florish!

BASKET WORK.

The district of Mělník is the centre of the basket-making industry, one of the most interesting branches of Bohemian home-made products. It was started about the year 1820, when the managers of the *Domain* conceived the idea of making a profitable use of the willows that grow so freely on the flat banks of the Labe and Vltava (Elbe and Moldau), and at the same time provide the peasantry of the district, by means of supplementing their scanty earnings derived from agricultural labour.

The beginning was a very modest one, only two at first were set to the work; but as time went on others took it up until at the present day there are 300 persons employed in „the weaving of the willows“. The workers reside in the villages in the vicinity of Mělník and are spread over a considerable area.

There is great variety as to size and form of the specialities of the trade, amongst their are, *the weary nurse's friend* in the form of a light and easily propelled baby car, hand and travelling baskets, hampers of many kinds, etc. About 3000 M. are worked up per year.

Wicker-work is very largely produced, the chief demand for articles of this special kind comes *at present* from Austria and Hungary, but it is the hope of the workers that *Great Britain and her Colonies* will in the near future, take first place in the ranks of their esteemed customers.

That the authorities are desirous that a high standard of workmanship be maintained, is evident from the fact that instruction in the art of basket-making is compulsory in the special school established at Mělník by the government.

Dealers generally make their purchases during the winter when prices are favourable for the buyer, they often succeed in getting baskets in the cold season at 3 d. and selling them in the summer at 9 d per basket, a very handsome profit indeed.

Wicker-work of a very superior kind is made at Zbraslav (Königsaal) near to Prague, and at Křivoklát (Pürglitz).

Of recent years a successful endeavour has been made to secure for the workers a better return for their labour than the visiting dealer has been accustomed to give.

This has been accomplished through the agency of an industrial company having branches throughout the district. Sales are now arranged by the company of the articles made by the country people who are now reaping the advantages of properly organized commercial effort.

WEAVING.

There is no doubt that weaving is the industry which most prevails throughout Bohemia. As an art, even in its simplest form, it demands a certain amount of manual dexterity combined with some mechanical skill; and therefore, although one of the most ancient fundamental of human industries, its practice implies some amount of knowledge and civilization.

The textile skill of any people, has in all ages been a measure of their culture and advancement. The recognition of those simple facts enable us to appreciate the proofs of the intelligence and skill of our home-workers as exhibited in products of their cottage-looms.

In this industry scattered amongst a great number of villages, places such as Broumov, Náchod, Chotěboř and others too numerous to mention, 30,000 men are employed, the majority being engaged in the production of a common quality of linen or cotton goods.

The same kind of work is also carried on in the south and southwest of the kingdom, there; as in the other parts mentioned, the winter is the busy time for the loom, as the men resume their agricultural labour in the latter part of spring and generally throughout the summer. Even the combined earnings of summer and winter cannot amount to much, that the remuneration is not altogether satisfactory is evidenced by the large number of young men who have left the districts and emigrated in the hope of bettering their condition in foreign lands.

As in other countries, Bohemia has her factories, large establishments with power looms, spinning machinery and all the usual modern contrivances for securing rapid production. But even these modern concerns furnish the home-workers with a considerable amount of profitable employment by giving out jobs suitable for the cottage

weaver and spinner. This is of course an arrangement of a mutually advantageous kind. The factory owners are not simple philanthropists, but some commercial men who act according to the principle underlying the well known saying that „business is business“. Indeed, they take particular care that the good name of their establishments does not suffer from the faulty execution of the work entrusted to the hands of the home workers. On return of the finished goods, the material is examined with the aid of a strong magnifying glass by an inspector at the factory, to see if the proper number of threads have been worked into the square centimeter. It is also measured and weighed; and if there be fault or deficiency: a fair amount is deducted from the sum allowed for a perfect job. However, much to the credit of our village weavers, cases of faulty workmanship are „few and far between“.

In the north district, an expert workman earns from 4 s 2 d to 5 s per week when making oxford shirtings or canvass and 4 s 2 d for towel-work; while on table linen, he can earn as much as 10 s per week.

In the district of Landskroun, the weavers work under very unfavourable conditions, hard description of material to weave and a *twelve hours working day*. Weaving fustian, a man frequently will only earn 2 s 1 d per week. In the production of linen linings, sack or sail-cloth even the most expert workman rarely gets more than 5 s for his week's labour.

Weavers of textiles for upholstery or furniture work get 6 s 8 d to 16 s 8 d per week. These goods are chiefly exported to Germany, Italy, the Balkan peninsula and China.

These poor toilers stick to their native soil, feeling isolated, living in a little world of their own, they know nothing of the great outer world, and exhibit little energy. If *contentment* be a virtue, then they possess it, if it be „great gain“ as the proverb teaches, then they have won it. Even in specially hard times they seem to fortify themselves with the very spirit of contentment and together-husband, wife and children bear their burden of cares bravely.

PILLOW-LACE MAKING.

The „pillow *in ordinary*“ is recognized and generally appreciated as an aid to repose. The pillow *extraordinary*, and which is most in evidence in the district of Žamberk and its immediate neighbourhood, is anything but an article suggestive of restful moments; rather is it the foundation upon which very beautiful work is dexterously executed by nimble fingers, and which necessitates a decidedly „wide-awake“ condition amongst the pillow owners.

The town of Vamberk is where the lace industry was first introduced in Bohemia at the beginning of the 17th century by the Lady Magdalen de Meldeg a native of Belgium. The present pillow-lace branch of our home industries, is the revival of a trade which for a long time had suffered from neglect. In 1897, it was decided to resuscitate the old art and endeavour to put new life into it. Results have justified the action of those who led; and directed the movement. The *primary object*, to improve the condition of the people by providing work for the naturally intelligent and industriously disposed peasantry, has been attained, and the success achieved is the best possible proof of the excellent qualities of Bohemian Pillow-lace.

In the centre of the trade, more than a thousand workers are engaged in the production of this special kind of lace, in as much as there are 693 adult females and 320 girls kept busy.

They can earn 6 d — 1 s 4 d or 4 d to 6 d per day. Very expert adults can make 9 d — 1 s 8 d for a day's labour.

The laces are disposed of to dealers in Vamberk who export chiefly to Germany and America.

The materials used in the work are the best that can be had in the leading markets. The finest yarn is imported from Belgium, while the rich silks come from Switzerland and France.

Amongst the many styles produced, one of the most characteristic is the „vláčková krajka“ in which the design is bordered by a special „Cordonnet“. This is chiefly exported to Gallicia and the Russian part of Poland.

There are no less than twenty schools in this district in which lace making is taught compulsorily, a practical

proof of the government's desire for the improvement of the people and the maintenance of a light standard of excellence in their productions.

Vamberk lace is made either of linen or cotton which is the material used in making „vláčková krajka“. The laces are sold through Austria-Hungary and the Orient by pedlars, but this old-fashioned way of doing business is gradually giving place to the more up-to-date methods of the modern world of commerce.

In 1889, the city corporation founded a municipal school for the purpose of improving the lace-makers methods, so as to raise the standard of the art-work and enable the lace-makers to increase their daily production without adding further strain on their physical powers.

Vamberk has about 1000 engaged in the work (600 pillows), and throughout the district a total of 3000 (2600 pillows). The proof of the general spread of this industry, is in the fact, that out of 450 schoolchildren, 270 girls and 92 boys are employed in it.

The earnings of a child under fourteen years of age who is bound to attend school amount to $3\frac{1}{2}$ d—4 d per day for work done in leisure hours. A smart hand can make much as 1 s 5 d but many barely contrive to get 3—4 d for their day's work.

The value of the year's production is about £ 10,000 a fairly big total which promises to go on increasing.

Sedlice near Blatná, and *Strážov* close to Klatov in the S. W. of Bohemia now claim a brief reference. Pillow-lace making has been practised in these villages and their vicinity for a great number of years, in Sedlice there are two hundred engaged in the industry. The women, who are chiefly employed, are very much indebted to the lady of the domain, Mrs Stránecká for her active and practical benevolence. This lady has been a generous patron of the industry who has exhorted herself in the interests of the humble workers and the prosperity generally by showing the importance of preserving tasteful designs of antique form and at the same time keep on bringing out novelties.

The motto that this lady appears in a practical manner to recommend to those engaged in the beautiful work of Pillow-lace making is *EXCELSIOR!*

And this with the assistance of kind friends, like Mrs. Stránecká, the goverment and municipal schools, and the one founded by the „Pošumavská jednota“ (union for promoting Bohemian-Forest districts) there is every reason to hope, that the present high standard of excellence in Bohemian Pillow-lace will not simply be maintained, but that its improvement go on continuously.

HAIR-WORK.

Like all trades concerned with the requirements of dress or adornment, particularly as to the wants of the ladies, that of the hair-worker is affected from time to time by change of fashion. What a glorious thing for our village workers employed in this business if the wig-weaving custom was again in favour, or the 18th. century fashion revived with its art and artful contrivances commonly used in dressing the hair of both ladies and gentlemen. Even the reappearance of the „chignon“ would from the trade point of view, be welcome. As it is our hair-workers are kept pretty busy with the present-day's needs of the fashionable and every-day world. Wigs for those to whom nature has been unkind; with others in endless variety for the operatic and dramatic stage — Hair nets; which when in wear are invisible, „frisettes“ and other dainty little aids to hair-dressing, indeed our village hair-workers are equal to producing any possible wants of the professional hair-dresser, or the private requirements of ladies and gentlemen.

In the Chrudim and Chotěboř districts in the S. E of Bohemia, as many as 600 workers are employed, chiefly by two local dealers and the agents of several Vienna houses who send their orders in for the most part in winter, and so the villagers are enabled to earn money in the season when they have plenty of time for engaging in this indoor labour.

The material, human hair, is supplied by dealers from various parts of Bohemia, Moravia, Lower Austria, Tyrol and Hungary, in addition to these sources of supply, a large quantity is imported from China through the agency of houses in Hamburg, Bremen and Trieste. The agents assort

the hair into the several qualities recognised in the trade and deliver it to the merchant at 5 s 10 d, 16 s 8 d to 41 s 8 d per kilogram. The merchant then has the hair assorted according to length, colour, and softness, and sells it to the hair-workers at from 13 s 4 d to 51 s 2 d per kilogram. Before being used, the hair is thoroughly disinfected with sulphur, then it is washed in a solution of sal ammoniac to extract the natural colour after which it is dried and artificially coloured. Next, it is submitted to a second washing, dried, combed and sorted in lengths.

The pay for making hair-nets varies according to the closeness of the meshes from 1—12 $\frac{1}{2}$ d to 1 s 2 d per doz. A steady expert worker can earn 3 d, 4 d and at the most 6 d for a day's labour, the payment is not always in cash, but frequently in kind.

The earnings of the curl-makers amount to about the same as those in the net branch, which is certainly not sufficient to enable the humble village workers to enjoy many of the luxuries of life.

GLASS RINGS, BUTTONS ETC.

In 1880, the glass-making trade was established in Jablonec (Gablonz) and its vicinity. From the first start, until the present time, the business has grown steadily and now the industry is recognised as one of considerable importance.

The rings are made of coloured glass and ornamented in a variety of ways to suit the taste prevailing in such distant markets as India, Egypt, Syria and N. Africa. The polishing process is performed in the districts of Semil and Turnov. Glass buttons are also manufactured in large quantities.

About thirty dealers employ in the aggregate, about a thousand „hands“, some as „outworkers“ and others in the employer's workshops. The value of a year's production averages £ 83,000.

In making the rings, the polisher takes a large glass tube („pot“) which he cuts into rings on a special cutting lathe, the rough surface pattern be required, it is first rough-cut on the wheel and polished on a fine sandstone wheel.

The rings are then enameled and annealed to impart the requisite lustre and toughness.

The principal seats of this industry, are Frydstein, Železny Brod (Eisenbrod), Držkov.

The making of glass buttons is also very interesting to watch in the various stages of the work. First the operator takes a rod of glass and heats it at a glass blower's lamp until it is in a sufficiently plastic condition to be pressed into a mould of the required size and pattern, after which they are carefully finished according to the special need of the button in hand, for there is a great variety, some kinds for gentlemen's fancy vests and many sorts suitable for ladies' costumes.

This branch of the trade depending so much on fashions which are continually changing, fluctuates very much, and so the earnings of the workers are far from being steady, varying according to the state of the markets for this particular form of glass ware, from 8s 5d to 14s 2d per week.

It is not generally known that glass can be used in the production of ladies' satchels, but such is the fact, and many elegant kinds of this form of „lady's friend“ are fashioned by the skillful hands of our glass workers who amongst other ornamental and useful articles, make, small chains, pretty strings of glass work; and charming belts for girls and young ladies.

RUSH PLAITING.

Plaiting provides employment for some 800 people in Bakov nad Jizerou (Bakow a. I.).

There is great variety in the form and use of rush productions. Bath slippers, light shoes, caps and helmets for tropical wear, wall mats, hand-bags and many other useful articles.

As in the case of other Bohemian home industries, the winter is the season when the rush plaiters are busy; as out-door labour claims the attention of many of the villagers in the seasons favourable for agricultural operations.

The control of the trade is in the hands of three dealers who do a large business, and about twenty others in a smaller

way in the plait trades. They supply the material to the workers and pay for the labour. They also sell the finished articles and act as agents for the merchants who do large export trade; chiefly to Germany and America. The requirements of the foreign markets absorb about two thirds of the entire production of the district, the other third represents the home trade.

It is very interesting to observe the operations of plaiting so smartly performed by our village workers. First, the fibres of the plants are plaited to form strands about two foot long, assorted according to quality, bound in bundles and labeled. In the making of hand-bags, some are plaited on wooden blocks which give the form, in other cases the strands are hand-sewn.

For making articles of this kind, the worker gets for one of ordinary quality $1\frac{1}{2}$ d. These of higher quality and tasteful finish are paid at the rate of 11 d per bag. A pair of common shoes realizes for the plaiter 1 d, while the better kinds commands 7 d, or more, while helmets for the tropics bring the maker from 5 to 6 d each.

In this industry whole families take part, the men assisting the wives when they return from their daily labour in other trades. The children are taken to the work at a very early age; and their assistance is not to be despised, the household motto would appear to be „*in unity there is strength*“, indeed it is absolutely necessary for all to help, as the possible earnings at best are very low. To plait a strand 50 yards long of three cords, an expert man must work at least three hours and only earns from 1 d to $1\frac{1}{2}$ d. A great drawback is the increasing price of raw material which is supplied from the south part of Bohemia where there are large fish ponds, consequently it is difficult to produce the goods to compete with the products of other countries more favourably circumstanced as to cost of material. However, things are improving, thanks to a considerable extent to the good, resulting from the instruction in improved methods of working imparted at the model workshop founded by the government, it gives us reason to anticipate a continuance of improvement.

NAIL MAKING.

There is a great change come over the nail industry which at one time flourished in Hostomice, Rožmitál, Hořovice, Zbirov, Mýto and their districts; where in the old days 2000 hands were employed, there are now only from 600 to 700 engaged in turning out all kinds of nails and tacks; from those suitable for light shoes, to hobnails for the hunter or alpine climber. The wants of the carpenter and others in the building trades are many and varied as to size and form. It would be difficult to say how many business require a good assortment of nails to complete their equipment. And so the humble nail maker provides for the needs of little children's shoes, which certainly is a peaceful requirement, or supplies the wants of the gun carriage builder; which is suggestive of war.

The reduction in the numbers of those employed is easily accounted for, the trade suffers as all manual labour must do from the factory products made with labour and time-saving machinery; Hand workers find it difficult to stand such competition.

In making nails by hand, the „nailer“ heats the end of the nail-rod at his small forge, and brings it into the form of the spike of a nail by a few strokes of his hammer on the anvil. It is then cut to any required length on a chisel, leaving it still attached to the rod. Dropping it next into one of two holes in a „bolster“ and detaching it from the rod the „nailer“ forms the head from the projecting end by a few more strokes of the hammer, and then the nail is finished. Dies or „swages“ are required for the heads of ornamental nails.

The earnings of the nail maker run from 5 s to 8 s 4 d per week, that is for small ware, and from 6 s 8 d to 16 s 8 d for larger sorts. But the hours are long, 12 hours of hard work is what the nailer has to perform for but a small wage. No doubt they believe that „half a loaf is better than none“, and so in the cold season when carpenters, bricklayers and others whose trades are slack in winter, fill in their time in the nail-making industry. In Mýto they make a variety of very useful tools, hammers of all kinds and sizes, tongs for trade or household use, chisels and other requirements

of the skilled mechanic. These articles in addition to chains made at Liboc near Prague, are for the most part exported to Hungary and the Balkan peninsula.

SHOE-MAKING.

In Bohemia the work of shoe-making is largely carried on in well equipped modern factories, but there are still great numbers of people who carry out all the operations of shoe-making in their homes, and while boots and shoes that are made chiefly by machinery have many good points, the hand-made shoe holds its own in the two main essentials of good foot-wear, combined solidity and elasticity, qualities *not always* present in the machine made article.

The majority of the home-workers do business with the local dealers; or get employment from factories in the immediate neighbourhood where they give out work. There is a certain amount of business done with the agents of houses in Vienna, Pesth and other large towns; for the good reputation of our workers in leather is well known throughout the empire!

The district of Mnichovo Hradiště, Litomyšl, Vysoké Mýto, Pardubice, Rychnov, Chrudim, Králové Hradec are the homes of about 4000 shoe-makers who turn out goods to the value of £ 266.276 per year. Large quantities are exported to England, France, Germany, Denmark, the Netherlands and to the Orient, the latter is a market having special requirements which our workers evidently satisfy, as our orders from eastern lands go on increasing. There is no doubt, that the future prosperity of our workers depends mainly on the expansion of our export business. Their wage-earning power is very moderate. The division of labour in this industry is carried to the extreme. The workmen are paid so much per pair, and labour from early morning until late at night, a 16 hour working day for the workmen, his family, apprentices and occasionally others who are journeymen assistants, is quite common in the shoe-making districts. This calls for reform, let us hope that is may be our good fortune to carry back a remedy from England.

In the preceding articles on Bohemian home industries, we have dealt with the trades separately, and having; as we hope, succeeded in showing how the home-work custom prevails all over the kingdom, we would now by a list of manufactures and the names of towns and districts associated with particular products, supplement the information already furnished.

Gloves, Linen ware, Bodices, Cravats, Umbrellas, Dolls: PRAGUE.

Linen-ware KLATOVY.

Leather-work, Saddlery, Straps etc. Files, Sieves and other wire-work small implements, Kitchen utensils and other useful articles for the household: CHRUDIM, NOVÉ STRAŠECÍ.

Brushes: JABLONNÉ, RYCHNOV.

Thread buttons: ŽAMBERK, LANŠKROUN.

Glass beads, Memorial wreathes rosaires etc.: PŘÍBRAM, Mouth pieces of rotau and quills for cigar tubes: CHRAST.

Portemonnaies and tobacco pouches: TŘEBECHOVICE.

Machine, Knitted articles: JINDŘICHŮV HRADEC (Neuhaus), TŘEBOŇ, PELHŘIMOV, NĚMECKÝ BROD, TÁBOR, PÍSEK, NOVÁ PAKA, DOMAŽLICE.

Matchboxes: HOŘOVICE.

Plain stitch embroideries: KASEJOVICE.

Stockings: NOVÁ PAKA.

Cardboard boxes: DOMAŽLICE.

Tin ware: SVRATKA, RYCHMBURK.

Straw covers for bottles, House utensils, Root-made boxes: BOHUMILEC.

Hard-wood ware: HORŠÚV TÝN.

Silk colanders and fine hair-nets: ŽELECHY.

We trust that the foregoing list may be found useful for reference, because it is our hope that many who visit Earl's Court and examine our home work productions, will see that it is to their interest to accord to us their patronage. We have directed attention to the systematic endeavours that we are making in Bohemia, by government

and municipal schools, as well as by the help of philanthropic ladies and gentlemen, to educate our people and provide them with something beyond the ordinary mental equipment, by giving them a course of sound technical instruction by means of which our workers will be able; not only to maintain their present good reputation but to increase it and merit the highest commendation of all who having bought of our wares, and put to them to the test, show practical satisfaction by a repeat order of increased amount. *This is our hopeful anticipation*, its realization, depends upon our new friends and customers whom we invite to Earl's Court where we promise them a hearty welcome.

K. Burda.





Unie.

Jar. Panuška: **JINDŘICHŮV HRADEC.**

THE LANGUAGE AND LITERATURE OF BOHEMIA.

The Bohemian language is the crystallization of a great number of dialects; of which, influenced by political conditions that spoken in Bohemia by the ruling division of the slavonic race, is the one that generally prevails.

The language as it is spoken at the present time, must be divided into three groups: 1st, that used throughout the Kingdom of Bohemia, 2nd that of Moravia and 3rd, the dialect spoken by the Slovaks of Northeastern Hungary. The literary form of the language is that of Prague, but in course of time it has undergone numerous changes so that it does not agree with any special dialect, but stands as the most cultivated example of the language spoken by any of the slavonic family.

There are three epochs recognised in the literary history of Bohemia. Beginning with the old, from the first written documents, to the works of John Huss (1410)-next, on to the reign of Joseph II. (1774), then to the modern, from the end of the eighteenth century until the present time.

The ancient folk-lore, traditions, lyric and epic verse, with the fables and sayings, must be considered as the first fruits of the Bohemian literary tree, these were repro-

duced in some later chronicles and other written documents, the originals unfortunately have not been preserved.

By the more general adoption of the art of writing, and by the mighty regenerative movement caused by the acceptance of the Christian faith, a great development of literature was inaugurated. The scriptures were translated, hymns composed, and the saintly legends written.

The pious meditative spirit expressed itself in the composition of religious romance and descriptions of the passion. It is to be regretted that even of this period (9th to 14th century), only a few of the original manuscripts have been preserved.

The influence of foreign intercourse soon showed itself in the poetry of the period. The best examples of this literary form, are to be found in the works of Smil Flaška z Pardubic, whose fables, allegories and satires are well known. Of lyric poetry generally, there is of this time, but little to show. On the other hand chronicles and works of an historical kind, are a prominent feature of this time. The most ancient is by Kosmas (1045—1125), who is called the father of Bohemian history.

The great immigration of Germans into Bohemia under the last kings of the Přemysl dynasty, caused the awakening of a strong national feeling. One of the fruits of this movement is a chronicle called „*Dalimil's*“, written in Bohemian at the beginning of the fourteenth century, it is full of patriotic feeling and love of country. Other writers of historical works about this period, were Beneš Krabice z Weitmile (d. 1375), Vavřinec z Březové, the old Lord of Rožmberk, who wrote for the most part on the subject of law (d. 1347) and Ondřej z Dubé (d. 1412).

The decline of morals in the Roman church caused an unprecedented agitation throughout the country and a strong desire for reform was manifested by the people. The depravity of the clergy was attacked vigourously by pen and sermon by such men as Konrad Waldhauser, J. Milič, Matěj z Janova (d. 1394), and Tomáš ze Štítného who was the first to write in Bohemian on moral philosophy. This great movement culminated in the appearance of Mag. Jan Hus (1369—1415), who became the recognised leader in the great moral revolution. The earnest desire of the re-

formers for the restoration of purity in the church, is fully expressed in the copious theological literature of the time contributed to by Huss and after him amongst many others, Petr Chelčický (d. 1460) who was the spiritual founder of the later „Jednota bratrská“ (Unity of the Brethren) who were the embodiment of the reforming spirit.

Other branches of literature were in anything but a flourishing condition, poetry, apparently was infected by the bitterness of the troublous times and showed itself chiefly in the satirical form of verse.

The invention of the art of printing and the contemporaneous spread of the knowledge of classic literature, infused new life into the work and at the same time brought a change of style. One of the most prominent representatives of the new school is Bohuslav Hasištejnský z Lobkovic (1462—1510).

Moral poetical works were produced by Mikuláš Dačický z Heslova (1555—1626), Jan Blahoslav (1523—1571) the compositions of the latter were chiefly in the form of hymns.

Amongst those who excelled in latin verse, were Matouš Collinus (1516—1566) and Jan Hodějovský z Hodějova (1496—1566).

The science of law was expounded in eminent works by Viktorin Cornelius ze Všehrd (d. 1520), Daniel Adam z Velešlavína (1546—99), the latter achieved great fame in consequence of his efforts for the development of literature and the scientific purification of the language.

At this time one of the greatest monument of Bohemian literature was produced by the Unity of Brethren, in the form of a complete translation of the Bible.

History is well represented by Václav Hájek z Libočan (d. 1553), Sixt z Ottendorfu (d. 1583) and others. There are several excellent dictionaries of this period.

The battle of the White Mountain was the forerunner of a rapid decline in literature. In consequence of the merciless persecution of all who refused to yield to the catholic church the best Bohemian families went into exile. The great teacher John Amos Comenius (1592—1671), was forced to leave his country, and in foreign lands he wrote in the interest of and for the Bohemian people. As is evi-

denced by the works by Vilém Slavata (1572—1652), Balbín Bohuslav (1621—88) and Gel. Dobner (1719—90), historical writings maintained a high level of excellence notwithstanding the distracting nature of the time. On other directions the literary decay seemed so complete, that even eminent Bohemian scholars began to fear that the nation and its language would be extinguished.

A mighty impulse was necessary to awaken the people from their lethargy, and this came from two sources. First, from the West consequent on the French revolution which aroused the self-consciousness of the nation, and secondly from within through the oppression of the germanising efforts of the government which caused a powerful reaction. The leader of this new movement was an eminent student of slavonic languages Josef Dobrovský (1753—1829) and next to him the historian F. M. Pelcl (1734—1801). Another who rendered much assistance was the popular writer V. M. Kramerius (1759—1808) and many other authors.

The poetry of this time was absolutely the expression of the aim and aspirations of the writers, who with patriotic zeal and ardour were striving to raise the standard of literary excellence to a level worthy of the Bohemian nation.

Epic and lyrical poetry is represented by the works of A. J. Puchmajer (1769—1820), Šebest. Hněvkovský (1770—1847) and M. Z. Polák (1788—1856). Another generation of eminent men arose in F. L. Čelakovský (1799—1852), J. Kollár (1793—1852) and K. J. Erben (1811—1870), whose poems have a well established pre-eminence.

The „Byronic“ style was introduced into Bohemian poetry by K. H. Mácha (1821—1856). The eminent Journalist Karel Havlíček showed up with biting satire, the frivolousness of society in this time.

Novels of high literary merit, written by Božena Němcová and J. K. Tyl (1808—56), and light entertaining works by F. J. Rubeš (1804—53), fairly represent the department of fiction. Most prominent as dramatists, stand the names of J. J. Kolář (1812—96), V. K. Klicpera (1792—1859), and J. K. Tyl.

After the eventful year of 1848, there were again marked signs of the influence of foreign thought and style

on the literature of Bohemia. The best exponent of this modern form unquestionably was Jan Neruda (1834—91) who first introduced the light style of the feuilleton, next followed Vít. Hálek (1835—74), and somewhat later Ad. Hejduk (b. 1835). One of the most productive poets of the new era and the most versatile is Jaroslav Vrchlický (b. 1853) who brought poetic language to perfection, although in the order of merit he is closely approached by Svatopluk Čech (b. 1846). Then we have Jul. Zeyer an excellent writer of the romantic school. J. V. Sládek to whose genius we owe the new translation of Shakespeare's works, and El. Krásná-horská, K. Leger, L. Quis, J. Kvapil, B. Kaminský etc.

Social problems are dealt with in the poems of J. S. Machar. Next, we have A. Sova, V. Dyk who is of the modern school, followed by J. Holý, F. Sekanina, St. Neumann, Bezruč and others.

Amongst the many authors of novels and modern romantic tales whose names are worthy of mention are K. Světlá and Jakub Arbes who with Gustav Pfleger introduced the class of novel illustrative of social questions. Then come M. A. Šimáček, Ig. Hermann, S. Heller, J. R. Kronbauer, K. Klostermann, J. Laichter etc.

Tales and romances founded on Bohemian historical incidents are worthily represented by the works of V. Beneš Třebízský and Alois Jirásek.

Dramatic works have not yet attained the high standard reached by the other departments of literary work but the writings of F. V. Jeřábek, E. Bozděch, F. A. Šubert, L. Stroupežnický, A. Jirásek, F. X. Svoboda, R. Viková-Kunětická, Jar. Kvapil, J. Vrchlický, J. Hilbert, Šimáček and other present day playwrights are of considerable merit.

Special reference is due to our translators, most foreign classical works are to be had in the Bohemian language, many of the translations exhibit all the signs of conscientious and patient labour, this is especially evident in the series of Shakespearian plays which are well calculated to attract and favourably impress Bohemian readers with the wide ranging genius of England's greatest dramatist and poet.

As proof of our high appreciation of English literature, it is with pleasure that we state, that special arrangements

have been made to issue from our press as frequently as possible all the best examples of English literary work, and in this way build up what we may reasonably style our „English library“. (Editor J. Otto — Prague.)

Bohemian scientific literature may be said only to have appeared for the first time in the 19th century, as previously Bohemian savants published their works either in German or Latin. However, the nationalization of this branch of the work is progressing steadily. In the several departments of scientific writing, those who have made their mark and are recognised as authorities; are the following: Gel. Dobner who is called the father of Bohemian modern history, Fr. Palacký, Jos. Dobrovský, P. J. Šafařík, V. V. Tomek, J. Kalousek, H. Jireček, Jar. Goll, Jos. Emler and J. Pekař. The next group represent scholastic or as we may say, works of national culture. The names worthy of special mention are Č. Zibrt, Zik. Winter, A. Sedláček, while in general historical work the name of A. V. Šembera is an honoured one. In the archeological division, the names of P. J. Šafařík, J. E. Vocel, J. Niederle and J. Píč are worthy of mention.

Bohemian philology as a recognised study owes much to the labours of Jos. Dobrovský, who might be called the pioneer in this field of labour, he was ably followed by P. J. Šafařík, Jos. Jungmann, M. Hattala and in later days the work has been carried on by J. Gebauer and J. Bartoš.

The history of literature has been dealt with in a worthy manner by J. Dobrovský, J. Jungmann, J. Vlček and V. Flajšhans, while that of natural history is represented by the works of J. Purkyně, Jos. Krejčí, Jan Palacký, Ant. Frič and Lad. Čelakovský.

Geography has not been so assiduously cultivated as the other sciences, but in recent times good progress has been made thanks to the excellent work done by Jan Palacký, F. G. Studnička and V. Švambera.

In physics, the names most to be honoured by our brief reference are those of J. Zenger, Č. Strouhal and F. Koláček.

Metaphysics has an excellent representation in the highly cultivated works of A. Smetana, Ot. Hostinský, T. G. Masaryk, F. Drtina, Fr. Krejčí, while in the depart-

ment of medicine and surgery we must refer to the names of B. Eiselt, E. Albert (Vienna), E. Maixner, Schöbl, Deyl, Thomayer, V. Maydl and J. Reinsberg. As eminent chemists we have pleasure in giving the names of J. Sv. Presl, Vojt. Šafařík, B. Raymann and B. Brauner.

In the science of Laws A. Randa, E. Ott, J. Pražák, A. Zucker, Boh. Rieger and Bráf have achieved great eminence.

JOURNALISM.

The influence of the Daily and Periodical press on the public life of Bohemia, is as great, far-reaching; — and we may add, beneficial in its effects as it has been in other countries which enjoy the stimulating light springing from the independant press of a freedom-loving people.

The development of Journalism throughout the country has been extraordinarily rapid. Since 1882 when there were in Bohemia proper, only 145 newspapers, *the number* of them increased now more than three times, and the „signs of the times“ lead us to anticipate a continuous progress. It is a fact of most satisfactory kind, that the national thirst for knowledge grows; and it is to the press that all classes in Bohemia look to for the supply of their worthy requirements.

Now, we shall endeavour to give a brief sketch of the history of Journalism in Bohemia.

The title of Bohemia's first newspaper was most appropriate, very short and to the point, „Noviny“, meaning „News“. It contained reports of the important events of a most exciting time, the progress of the Turkish wars furnishing it with plenty of thrilling matter to fill its columns. Another Journal was brought out in 1597, and published in Prague under the editorship of Daniel Sedláčanský, but the general disturbance caused by the Thirty Years war had a blighting effect upon this journalistic venture. In this, present-day journalism differs from that of olden time, great wars now-a-days, — death-dealing though they be, give life and strength to the modern newspaper with its staff of brilliant war correspondents.

Another attempt was made with but moderate results at the close of the seventeenth century, and it was not

until 1719 that a great success was achieved in bringing out a paper called

„OUTERNÍ A SOBOTNÍ PRAŽSKÉ“ poštovní noviny or „THE PRAGUE POST NEWS“ published TUESDAYS & SATURDAYS.

This was under the able editorship of Karel Rosenmüller.

After its successful launch the Prague Post News continued a steady and prosperous course through changing times with a worthy succession of editors, under its original title until 1845, when the word „post“ was omitted and so the old paper became the „PRAGUE NEWS“.

The eventful year of 1848 had a great effect upon Bohemian journalism, with the dawn of liberty came Karel Havlíček whose name will ever rank amongst the most brilliant of press-men. His premature death, the end of a career of great promise, an ever-to-be regretted loss to his country, was no doubt accelerated by the cruel persecution to which he was subjected.

After the death of Havlíček, the press for a time was far from being in a flourishing condition, its leaders had a hard task in their battle against political reaction which threatened to crush the life out of any endeavours to promote a healthy development in the domain of journalism. This state of affairs lasted about ten years when a marked change for the better set in as a result of a liberal change in the constitutional laws which seemed to put new life into the people whose patriotic spirit required a strong ally, — such as can only be found in a fearless and independant press! The great alliance of people and press was proved to be a reality by the rapid increase in the number of newspaper and the expansion of their respective circulations.

In 1902. There were 752 Bohemian and Slovaks periodicals published, forty five of them issuing regular supplements.

The following is a list giving number of newspapers published in various parts of the world.

Bohemia	509	periodicals, 34 issuing regular supplements
Moravia	128	„ 7 „ „ „
Silesia	18	— „ „ „
Vienna	10	— „ „ „
The Slavonic part of Hungary	28	2 „ „ „
Germany	2	— „ „ „
France	1	— „ „ „
America	70	4 „ „ „

In this number there are 25 dailies, one of them in the german language but devoted to the interests of Bohemia in upholding its rights, liberties and privileges. Three are social democratic, others represent the church, of course all religious bodies have their particular organ.

Prague publishes 9 dailies. America has 9 in the Bohemian language; Chicago alone has 4, the others are issued in Moravia, Silesia, Vienna and Slavonic Part of Northern Hungary.

As a matter of course the dailies published in Prague wield the greatest influence. The „Národní listy“, „Národní Politika“, „Politik“, „Hlas Národa“, have each two editions per day. The „Čas“ (Journal of the Realistic Party, much read by University Students), „Právo lidu“ (Social Democratic) the official „Pražské noviny“. The „Čech“, and the illustrated „Pražský Kurýr“ have one edition daily. The paper claiming the largest circulation is the „Národní Politika“ which disposes of 200.000 copies on Sundays. This is the organ of the National Conservative party. Judged by the comparatively rapid increase in the circulation of the Democratic socialistic and progressive journal, there is change coming over public opinion which shows itself in a growing preference for the progressive stamp of newspaper.

In addition to daily and other papers, there are more than 60 reviews. The principal are: „Naše doba“ (Realistic Review-Generally considered the best), „Akademie“ (socialistic). „Aletheia“ (Roman Catholic Review), „Osvěta“ (conservative Review), „Slovanský přehled“ (Panslavistic

Review), „Česká revue“, „Rozhledy“, „Pražská lidová revue“, (Very popular), „Moderní revue“ etc.

Art and science have their special journals, several can boast of a long period of success.

Illustrated reviews: „Zlatá Praha“, „Český Svět“, „Květy“, „Světozor“, „Besedy lidu“ (cheap popular magazines). atc.

Prague is the chief publishing centre for all high class works.

The leading book publishers are: J. Otto, J. R. Vilímek, J. Šimáček, Ed. Beaufort, F. Topič, B. Kočí, Hejda-Tuček, I. L. Kober, A. L. Hynek, R. Storch, Bursík-Kohout, Fr. Řivnáč, B. Stýblo, „Unie“ (Bohemian graphic Co.), J. Pelcl, Dr. Bačkovský, Alois Wiesner, A. Piša.

Encyclopaedias and Dictionaries: Ottův Slovník Naučný (J. Otto's Encyclopaedia), Malý Ottův Slovník Naučný. (Publisher: J. Otto-Prague.)

A. J u n g s': Dictionary of English and Bohemian Languages. (Publisher: J. Otto-Prague).

Cyrill Spal.

▽ ▽

BOHEMIAN MUSIC.

While the Bohemians have always endeavoured to contribute their share to the advancement of art and science, it is in the department of music that they have won a most distinguished place in the front rank of civilized nations. In this art, Bohemian have been prominent from ancient times; not only as composers but as solo and orchestral performers on all kinds of musical instruments. As the space allowed for this topic is limited, we must content ourselves with giving but a short sketch of musical history from the early part of the sixteenth century.

At this time we meet with the remarkably fine choral compositions of *Jan Trojan Turnovský*, whose works chiefly written for the service of the church, were mainly in the form of sacred songs and anthems written for male voices. Some years his junior, was *Krištof Harant z Polžic* whose works exhibit marks of the influence of Palestrina — particularly in his harmonies. Their contemporary was *Jan Blahoslav* (1524—1571) author of the first book on musical theory published in Bohemia. He was of the Bohemian Brethren under whose auspices much good work was accomplished. During this period the choral singing of the male voice choirs reached a high standard of excellence.

Religious societies called „*Sbory literátské*“ (Union of literates) that numbered amongst them the leading and wealthiest burghers of every town, were warm supporters of the art; spending large sums in providing hymn books, existing copies of these works now command a very high price.

In the seventeenth century the use of instrumental music in churches became more general and Bohemians were to be found in every country where good instrumentalists were in demand. One of the artists of this time who was famous as a violinist was *Jan Stanitz* (1717—61) founder of the classic form of symphony at Mannheim.

Many of our musicians who went to foreign countries were influenced by the prevailing style of composition in the land of their adoption. This is very evident in the works of *Josef Mysliveček*, they show the effect of his residence in Italy.

The style of Bohemian music in the eighteenth century has a strongly marked national character both in the melodies and their harmonic treatment as shown in the compositions of such masters of counterpoint as *Bohuslav Černohorský*, *Jan Dismas Zelenka*, *Fr. Habermann* (some of whose themes were adopted by *Handel*), *Jan Zach* and *Fr. Tůma*.

To the end of the eighteenth century and the early part of the nineteenth, the leadership in all that pertained to the art, was acknowledged by the musical world to be in the masterly hands of Beethoven and Mozart. Numbered in the ranks of their enthusiastic followers in Bohemia, were the leading national composers; such as the refined and poetic pianist *Jan Lad. Dušek*, and Mozart's great admirer *Václav Jan Tomášek* (1774—1850).

During the reign of the romantic school in Germany, the first original Bohemian opera was composed by that excellent musician, *Frant. Škroup* (1801—62).

The earnest study of the beauties of national songs was the source of inspiration which led *Pavel Křížkovský* (1820—85) to produce his characteristic works. This chorals are splendid examples of this particular form of composition. The works of *Bedřich Smetana* exhibit to a marked degree the special beauties of the genuine Bohemian style.

Although to a certain extent influenced by Wagner, Smetana preferred the lyrical and simple melodious form as, being more in keeping with the slavonic spirit. He is the composer of eight operas „Braniboři v Čechách“ (The Prussians in Bohemia), „Dalibor“, „Libuše“, „Prodaná nevěsta“ (The Bartered Bride), „Dvě vdovy“ (Two widows), „Hubička“ (The kiss), „Tajemství“ (The secret), „Čertova stěna“ (The devil's wall) of which the most popular are those illustrative of country life. His compositions have a wide range; as in addition to the operatic works referred to, he produced some of the most-successful comic operas ever performed in Bohemia. The unquestioned merits of his many and varied works, warrant his recognition as the founder of the modern Bohemian school of composition.

Smetana's heir as a worthy representative of the purely slavonic in musical composition, was *Antonín Dvořák*, whose name is well known in England where his fame is acknowledged by the frequent performance of many of his best works by the principal choral and orchestral societies. Dvořák's start in life was very humble, he had more difficulties to overcome in the pursuit of education than the majority even of music's least favoured sons. But he overcame all obstacles, although for long he had to work for a living amidst surroundings anything but agreeable or encouraging, but at first gradually, then rapidly, he advanced to fame and the world's verdict was, that a great master had arisen in Antonín Dvořák. Attention begat ever-increasing interest, until the Austrian government conferred on him a *Staats-stipendium* or annual allowance from the treasury. Brahms introduced his compositions to the musical public in Vienna; but the work which won for him the ear of all Europe was his *Stabat Mater*, which speedily became a favourite, especially in England where it was first performed by the London musical society in 1883. This work rises above the strong influences of national feeling so generally found, as we have before remarked; in Dvořák's writings, and reaches a more cosmopolitan atmosphere and challenges comparison with the most universally accepted settings of the Latin Hymn. Other compositions are songs etc., very spontaneous and delicate (seven gypsy songs op. 55) and pianoforte compositions.

(*Dumka* or elegy, *Furiant* or Bohemian *Dances*, *Slav Dances*), in all of which he has made very large use of national melodies and dance rhythms; also chamber music of great beauty (*E flat* Quartette op. 51.). His most ambitious work is orchestral, (symphony in D op. 60.), and choral. Of the latter, the *Spectre's Bride* (Cantata written for the Birmingham Festival of 1885) is comparatively short, but full of that pulsing life which is characteristic of Dvořák's best manner.

Dvořák is an prominent example of the eagerness with which a certain school turned to folk-song and national dance as a fountain of originality.

So long accustomed to Teutonic inspiration, musical Europe gladly heard the new rhythms and strange harmonic effects of the slav races. The characteristics of Dvořák's Compositions are, first, the strong Czech element which pervades them, and displays itself in characteristic rhythmical effects and relations of tonalities, peculiar to western ears; Secondly, the economical and often extremely clever use of small thematic material.

The familiarity of the English musical public with Dvořák's works, and their high appreciation of the merits of his compositions, tempts us to dwell longer on his achievements. But we must draw our notice of the master to a close and endeavour within the limits of this brief sketch to give a few more details of Bohemian musical history.

Worthy to be associated with the names of Smetana and Dvořák, is that of *Zdeněk Fibich* (1850—1900) who ranks high as a composer of symphonies, grand overtures and chamber music. His songs are also very popular. Fibich's most important works are in the form of grand opera written after the style of Wagner.

The following are the titles of his best known compositions of this class „*Bukovín*“, „*Bláník*“, „*Bouře*“ (The storm), „*Haidee*“, „*Šárka*“, „*Pád Arkuna*“ (The fall of Arcona), and „*Nevěsta Messinská*“ (The bride of Messina).

Fibich shows marked individuality in this art, refined and serious in his work but not particularly expressive of Bohemian National feeling.

Other of Smetana's Contemporaries *Karel Bendl*, *Karel Šebor* and *Richard Rozkošný* each of whom produced a va-

riety of excellent compositions. Numbered amongst the followers of Smetana, are to be found *Vilém Blodek* (1834-1874) — composer of the opera „*V studni*“, *Jan Malátl* and *V. J. Novotný* whose songs are much admired. Of the younger generation we have Dvořák's and Fibich's very promising pupils: *Jos. B. Foerster* (C. 1859), (with the works entitled „*Jessica*“, „*Deborah*“ and „*Eva*“). *Karel Weiss* (C. 1862), *Karel Kovařovic* (C. 1862) now director of the opera at the Bohemian National Theatre, *Otakar Ostrčil* (1879), and *Karl Moor* (1873). All of these named have produced works of excellent qualities. Amongst those who may be styled „*seceders*“ from the school favoured by their contemporaries and who go on independent lines; are, *Lud. Lošták* (1862), *Lad. Čelanský* (1870), in Bohemia, while *Leo Janáček* represents secession in Moravia.

We have a splendid conductor in *Oscar Nedbal*, who has composed the music of a number of successful ballets and pantomimes. *K. Kovařovic* and *Henry Káan* have also produced good work of this light kind of composition.

Orchestral music and works for the piano and stringed instruments, by *Vítězslav Novák* (1870) enjoy a well deserved reputation for melodiousness and good scoring. With him must be associated *Josef Suk* because the two afford an excellent example of contrast in style. The former is a strong upholder of national music of the Slovaks in Moravia and Northern Hungary, and an extreme modernist in his symphonic songs and poems. *Josef Suk*, on the contrary has a disposition for classic originals as in his symphony in E. *Suk's* compositions are remarkable for their brilliant harmonic colouring as well as the flow of melody, reminding us strongly of the style of Dvořák.

Religious musical works are well represented by *Dvořák* (*Requiem*), *F. Skuherský* (1830-92), *Andreas Horník* (1864) and *Fr. Picka* (1873).

The theory and history of the art is a growing literature which has been contributed to by professor *Otakar Hostinský* (1847), *Karel Stecker* (1861), *Eman. Chvála* (1851) and *Karel Knittl* the present director of the *Prague Conservatory of Music*, the first academy of music established in Austria and which will soon complete its first century of

beneficial work. Amongst composers and artists of Bohemian origin who are actively engaged in work abroad; are, *Eduard Nápravník* (C. 1839) in Russia, while *Lad. Zavertal* in England has made himself famous by the splendid work done by the Band of the Royal artillery out of which he created a full orchestral body of musicians equal to the performance of the highest class of work. Cav. L. Zavertal's own compositions so frequently heard in London, are always received with much favour by the music-loving public. The following are the names of violin pupils of the Prague Conservatory who have won special distinction as artistes *Fr. Ondříček*, *Fl. Zajíč*, *Karel Hoffmann* (first violin in the famous Bohemian quartetto), *V. Kopta* (now in America), and the pupils of professor *Otakar Ševčík* (1852), *Jaroslav Kocián* and the world famed *Jan Kubelík*.

In addition to the National Opera Theatre in Prague producing works of the highest class there are good Opera-houses in Plzeň and Brno (Brünn, Moravia), and the „Česká Filharmonie“ is a union of very good artistes performing at home and abroad compositions of the very best kind.

The art has the support of several excellent musical periodicals, Journals and Gazettes, as representing this art journalism, we would mention „Smetana“ and „Dalibor“.

The leading Publishers of Music, are *Fr. A. Urbánek*, *Mojmír Urbánek*, *J. Otto* and *V. Kotrba* — all of Prague.

Dr. Jan Branberger.



Unie.

Josef Král: KUTNÁ HORA.

LIST OF ENGLISCH BOOKS ON BOHEMIA.

(Including translations.)

COMPILED BY L. C. WHARTON.

BAEDEKER (Karl) *Austria* . . . ninth edition, etc.

Leipsic, London, New York, 1900. 8°.

Section V. — Bohemia and Moravia, pp. 219—272. —
Plans of Prague, Teplitz, Eger, Franzensbad, Karlovy
Vary, Marienbad and Brno.

BAKER (James) of *Clifton, Bristol.*

The Cardinal's Page. A story of historical Adventure.
(Bohemia in 15th. century.) Chapman and Hall:
London, 1898. 8°.

The gleaming Dawn. A romance of the Middle Ages.
Chapman and Hall: London, 1896. 8°.

Pictures from Bohemia, drawn with pen and pencil,
etc. Religious Tract Society (London. 1894. 8°.)

BELLMANN (Charles) Prague and its Environs.
(Prague 1905. 8°.)

BERKELEY (George Monck)

Literary Relics; containing original letters from Charles II., James II., the Queen of Bohemia, Swift, Berkely, Adison, etc. London, 1790. 8°.

BOISNORMAND DE BONNECHOSE (F. P. E.)

The reformers before the Reformation. The Fifteenth century. John Huss and the Council of Con-

stance . . . Translated from the French by C. Mackenzie.
2 vol. Edinburgh. 1844. 12⁰.

Another edition. New York, 1844. 12⁰.

COLE (G. A. J.).

The Gypsy Road. pp. 166 London, 1894. 8⁰.

ANONYMOUS (undated).

A Clear Demonstration that Ferdinand is by his own demerits fallen from the Kingdom of Bohemia and the incorporate Provinces. Written by a Nobleman of Polonia, and translated etc. Dort, (1619) 4⁰.

An Answer. etc.

COMENIUS-KOMENSKÝ (J o h n A m o s).

The great Didactic . . . Englished with introductions, biografical and historical by M. W. Kleantinge, pp. 468. A. and C. Black-London, 1896. 8⁰.

— The Labyrinth of the world and the Paradise of the Heart . . . Edited and translated by Count Lützow, DSc. Oxon and PhD. Prag, pp. 347. Swan Sonnen-schein and Co., London, 1901 8⁰.

FOX THE MARTYROLOGIST (J o h n).

The History of the Ten Persecutions in the Primitive church. To which is added, an account of the Martyrdom of John Huss and Jerome of Prague . . . Extracted from the Martyrology of J. Fox. A. Leslie: Edinburgh 1761. 8⁰.

(Anonymous) Declaration of the reasons that made the declaration of the Pan against the king of Bohemia as Elector Palatine, void. Hayf. 1621. 4⁰.

HARRISON (J o h n). Account of the Departure of Frederic, King of Bohemia, from Heidelberg to Prague, to take the Crown of that Kingdom. Dort. 1619. 4⁰.

HODGSON (R a n d o l p h S t.).

On Plain and Peak: Sporting and other sketches of Bohemia and Tyrol, etc. A. Constable and Co. London, 1898. 8⁰.

JAN HUS, Z HUSINCE.

The Letters of John Hus with introductions and explanatory notes by H. B. Workman and R. M. Pope. Hodder Spoughton. London, 1904. 8⁰.

JONÁŠ (Karel).

Bohemian made easy. Racine (Wisconsin U. S. A.), 1890. 8^o.

— Dictionary of Bohemian and English. Racine 1886, etc. 8^o.

JUNG (V. A.)

A Dictionary of the English and Bohemian Languages B. Otto: Prague 1906.

LÜTZOW (Francis H. H. V.) Count. D. Sc. Oxon. and PhD. Prag.

Bohemia; a historical sketch... with maps. Chapman and Hall: London, 1896. 8^o.

— A History of Bohemian Literature (in Gosse's Short Histories of the Erichsen).

— The Story of Prague: History and Topography. Illustrated by Nelly. J. M. Dent & Co.: London, 1902, 8^o. (Mediaeval Towns Series).

— Lectures on the Historians of Bohemia: being the Ilchester lectures for the year 1904. H. Frowde: London 1905. 8^o.

MAURICE (Charles Edmund).

Bohemia from the earliest times to the Fall of National Independence in 1620, with a short summary of later events. 1896. 8 Story of the Nations. 43.

— Revolutionary Movement of 1848-9 in Italy, Austria-Hungary and Germany, with some examination of the previous thirtythree years etc. G. Bell and Sons. London 1887. 8^o.

MEARS (John W.).

Heroes of Bohemia: Huss, Jerome and Žižka. Presb. Board of Publication. Philadelphia (U. S. A., 1879). 8^o.

MILLES (Jeremiah). Dean of Exeter.

Of the Carlsbad Mineral Waters in Bohemia (in Philosophical Transactions Abridged. XI. 68. 1757).

MORFILL (W. R.).

A grammar of the Bohemian or Čech language. Clarendon Press. Oxford, 1899. 8^o.

MORYSON (Fynes).

Itinerary... containing twelve years travels through Germany, Böhmerland, etc. London 1617.

MOUREK (V. E. PhD.).

Pocket Dictionary of the Bohemian and English Languages (First Part: Bohemian-English) Second Part: English-Bohemian. Otto Holtze's Pocket Dictionaries: Leipzig 1896.

PATIN (Charles).

Travels through Germany, Bohemia and other parts of Europe . . . made English, etc. London 1696. 12^o.

SALVO (de) Marquis.

Travels in the year 1806 through the Tyrol, Syria, Bohemia, Galicia, etc. (Translated by W. Fraser.) London, 1807. 12^o.

WORTLEY (Sir Francis). Kb. and Bart.

The Duties of Sir F. W. delineated in his Pious Pitty and Christian Commiseration of the Sorrows and Sufferings of the most virtuous yet unfortunate Lady Elizabeth, Queen of Bohemia, etc. London, 1641. 4^o.

WRATISLAV (Wáclav) Baron.

Adventures of Baron W. Wratislaw . . . 1599 . . . translated . . . by A. H. Wratislaw. 1862. 8^o.

WRATISLAW (Albert Henry).

Lýra Českoslovanská. Bohemian poems, ancient and modern, translated from the original Slavonic, with an introductory essay, by A. H. W. London 1849.

— Native Literature of Bohemia in the Fourteenth Century. Four lectures . . . on the Ilchester Foundation. 1878. 8^o.

CYCLISTS TOURING CLUB.

Continental Roadbook. vol. III. North and Central Europe, with Keymaps of Austria-Hungary and Belgium, London, 1901. 8^o.

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STRANGER'S BRIEF GUIDE TO PRAGUE.

I. PUBLIC CONVEYANCES.

1. INDEX TO RAILWAY-STATIONS:

- a) Emperor Francis Railway Station (Prague II., Sadová silnice). — *Lines*: Prague-Vienna via Tábor (South Bohemia).
Prague-Munich via Smíchov-Plzeň and Furth.
Prague-Liberec (Reichenberg).
- b) I. R. Austro-Hungarian State Railways Co. Station (Prague II., Hybernská ul.).
Lines: Prague-Vienna via Brno. (Brünn.)
Prague-Dresden-Leipzig-Berlin via Bodenbach.
Prague-Teplice via Ústí (Aussig).
Prague-Karlovy Vary (Carlsbad)-Mariánské Lázně (Marienbad).
Prague-Nuremberg via Cheb (Eger).
- c) Bohemian North West Railway Station (Prague II., Na řešnově).
Line: Prague-Nymburk-Králové Hradec etc.

2. TRAMWAYS traverse the leading thoroughfares. Fare:
12 h., 20 h. (for more than 6 stations).

3. STEAMERS leave:
 - a) *Palacký's Embankment* daily during the season for favourite excursionist resorts above Prague (Chuchle, Závist, Svatojanské průdny etc.).
 - b) *Štvanice island* for places below Prague.
4. CABS (drožky). Fare: 80 h. for the first and 40 h. for every further quarter of an hour. After 10 p. m. 1 K 20 h. for the first and 60 h. for any further quarter of an hour.
5. FIACRES. Fare: 1 K 20 h. for the first and 1 K for any further quarter of an hour. After 10 p. m. 50 per cent. more.
6. LUGGAGE. *Commissionaires* — (posluha — Dienstmann). (Red caps with number) are waiting at railway-stations and at the corners of principal streets. For parcels till 10 kg 40 h. for more than 10 kg: 80 h. For parcels carried into the suburbs: 80 h. resp. 1 K 20 h.
7. STRANGERS-GUIDES are waiting on Hradčany at the Royal Castle (Black caps, with the „C“). For single person per one hour: 1 K, for more persons 1 K 20 h. For half a day 3 K. For all the day 6 K.
8. BRIDGES. Keep to the right. Fare: 2 h. for a single person, 10 h. for cab, 20 h. for fiacre (on Charles' Bridge no fare).
9. PUBLIC BATHS. Sophia's Island Public Baths. Královny Lázně (Kingsbath) near Charles Bridge. Public baths in Eliščina třída: Saloon bath 2 K, I. class cabin 1 K, II. cl. 70 h., III. cl. 50 h. From 7 a. m., till 8 p. m.
10. LAVATORIES for ladies and gentlemen. Established on principal thoroughfares and parks. I. cl. 8 h., II. cl. 4 h. Wash and brush.
11. STREETS. The houses have double numbers, the „new ones“ (red or blue tablets, white numbers) *even* on one side, *odd* on the other side of the street. At street corners names of the streets in Bohemian language.

12. DIRECTORY OF PRAGUE published by the Municipality of Prague.
13. POST AND TELEGRAPH OFFICE.

Postage: Inland and to Germany 5 h. (postcards), 10 h. (letters); abroad: 10 h. (postcards), 25 h. (letters). Colour of letter boxes: yellow.

Pneumatic Post for Prague and suburbs; postcards 10 h., letters 30 h. Colour of letter boxes: red.

Cablegrams to England: 60 h. and 26 h. for each word.

Telegrams for Inland: 10 words 60 h., any further word per 6 h.
14. BANKS and EXCHANGE OFFICES on Příkopy and Ferdinandova třída.
15. CHIEF-POLICE OFFICE Ferdinandova třída. (Lost property office.)

II. OLD TOWN-HALL.

Visitors are admitted to the chapel and councilrooms of the townhall on Sundays and holidays: from 9 o'clock a. m. to 1 o' clock p. m., on weekdays: from 9 from 9 to 4.

Tickets at the door-keeper Brief Guide to the townhall of the old town of Prague at the door-keeper for 6 h.

III. MUSEUMS.

MUSEUM OF THE KINGDOM OF BOHEMIA, on the upper end of St. Wenceslans' Square. Collections open; free: Sun. 9—12 a. m., Wedn., Sat. 2—6 p. m.—Admission 1 K.: Tue., Thur., Frid. 9—1 p. m., Admission 60 h.: Wedn., Sat. 9—12 a. m., and Tue., Thur., Frid. 3—5 p. m., Admission tickets at the door-keeper. Charge for umbrellas, canes etc. 10 h. a piece. The official Guide-books are sold within the building.

MSS., Miniatures, rare paintings, botanical, geological, ethnographical, historical, numismatic etc. collections.

ČECHOSLAVONIC ETHNOGRAPHIC MUSEUM, Kinský Garden. Tue., Thur., Fri. 10—1 p. m., admission

50 h.; Wedn., Sat. 10—12 a. m., admission 20 h.; Free: on Sundays and holidays, Wedn., Sat. 2—5 p. m. Official Catalogues in English language.

Home industries, Costumes, models of country villages etc.

MUSEUM OF THE CITY OF PRAGUE, in the town-park na Poříčí. Free: Sun., 9 to 1, every weekday (excl. Monday) 1 to 5.

NÁPRSTEK'S BOHEMIAN INDUSTRIAL-MUSEUM, Betlémské nám. Every day from 11 o' clock, on application in the reading room. Admission 2 K. In June till September on Sundays and holidays from 8—12 o' clock, admission 30 h. (The Museum is grand bequest of late Vojta Náprstek, great patriot and philanthrop, who dedicated all his life to the propagation of the Anglo-American culture among the Bohemian people.

To the Museum belongs a library containing the largest collection of English books and magazines: to the library is attached a comfortable reading-room where all English speaking visitors are allways welcomed and made quite easy by Mrs. Náprstek, widow of the founder of the Museum.

From this Museum a nice collection of Bohemian Embroideries etc. was sent in 1888 to the Glasgow international Exhibition and awarded with a Memorial Diploma — (this being the first time the Bohemian Home-industries were exhibited in Great Britain.)

MUSEUM OF ART AND INDUSTRY OF THE CHAMBER OF COMMERCE AND INDUSTRY Prague-I., Sanytrova ulice. Collections are open daily, except Monday, from 10 to 3. Admission free.

TECHNOLOGICAL INDUSTRIAL MUSEUM OF THE CHAMBER OF COMMERCE AND INDUSTRY, Prague-II., Purkyňova ul. Daily, except on Monday, from 8 to 3; on Sundays and holidays 10 to 3. Admission free.

IV. GALLERIES.

PICTURE-GALLERY AND ENGRAVINGS-CABINET, in Rudolfinum. Open daily, except on Monday, 11 to 3 Free.

MODERN GALLERY OF THE KINGDOM OF BOHEMIA. Stromovka Place. Free: Wedn., Sat. 10 to 4 Sun., 9—12 — Mon., Tue., Thurs., Fri. 10 to 4. (1 K.)

PICTURE GALLERY in the Monastery of STRAHOV; only in summer-time, application at the doorkeeper. Ladies are not admitted.

COLLECTIONS OF ART AND LIBRARY IN THE NOSTIC-PALACE, Prague-III., Maltézské nám. Application at the doorkeeper.

ANNUAL EXHIBITION OF FRIENDS OF PATRIOTIC ART in Rudolfinum. April and May.

EXHIBITION OF THE BOHEMIAN SOCIETY OF ARTISTS, in Manes pavillon, near Kinský Garden.

V. LIBRARIES AND READING ROOMS.

UNIVERSITY LIBRARY AND READING-ROOM in Klementinum. Daily: 9 to 1 and 3 to 6, (except. Sunday and holidays and the month of August).

LIBRARY OF THE TECHNICAL COLLEGE, Prague-I., Husova třída.

LIBRARY OF THE MUSEUM OF THE KINGDOM OF BOHEMIA (on Wenceslaus' square), daily: 8 to 1, (Sunday and holidays excepted), Wednesday and Saturday 3 to 6.

LIBRARY AND READING-ROOM OF THE AMERICAN LADIES CLUB IN THE NÁPRSTEK'S INDUSTRIAL MUSEUM (Betlémské nám., „u Halánků“), application in the reading room.

LIBRARY OF THE INDUSTRIAL MUSEUM OF THE CHAMBER OF COMMERCE, Sanytová ul. Daily, (except Monday) 10 to 12 and 5 to 8.

LIBRARY IN THE MONASTERY OF STRAHOV, application at the Librarian; daily in the morning (only in summer).

LIBRARY OF KNIGHTS OF THE RED CROSS. Apply to the Librarian in the Monastery.

LIBRARY OF THE BOARD OF AGRICULTURE;
St. Wenceslaus' square; Wednesday and Saturday from 9—1 o' clock.

LIBRARY OF THE TRADES UNION (Society for awaking and supporting of Industries in Bohemia), I., Rytířská ul., 35. Daily (except Thursday) 10 to 12 and 4 to 8.

ARCHIVE of the Bohemian National Museum, Archive of the kingdom of Bohemia (Zemský archiv); Archive of the government (Místodržitelský archiv), Valdštýnská ulice, III., daily 9 to 2.

VI. THEATRES.

BOHEMIAN NATIONAL THEATRE (Král. České zemské a nár. div.), Ferdinandova třída. Daily performances (except the end of July and the first half of August). at 7 p. m., On Sunday, Wednesday, Saturday at 3 p. m. people and student performances at lower prices. Opera and Comedy. Bohemian language.

NEW GERMAN THEATRE (Neues Deutsches Theater) in Sadová silnice, near the Emperor Francis' Railway Station, and „*Königliches deutsches Landestheater*“ at the Fruit Market (Ovocný trh). Comedy and opera, Performances in german language, are beginning at 7 p. m.

In the suburbs there are 5 theatres, daily performing comedies, farces and operettes in Bohemian language:

ŠVANDA'S THEATRE in Smíchov, Kinský street.

ARENA in Smíchov, near the Palacký's Bridge.

PIŠTĚK'S POPULAR THEATRE in Král. Vinohrady.

„URANIA“, Popnlar Theatre in Prague-VII.

BOHEMIAN POPULAR THEATRE in Libeň, Prague VIII. „U Deutschu“.

GERMAN SUMMER THEATRE in *Heine's Arena* in Král. Vinohrady.

VARIETY THEATRE in Karlín, Palacký's street. Performances at 8 p. m. during the winter season.

VII. CONCERTS.

Concerts in RUDOLPHINUM (Rudolf's Embankment). —

Promenade concerts:

a) ŽOFÍN (Sophia's Island) on Sundays 3 p. m and 7 p.m., in the summer season, daily (except Monday) at 3 p. m.;

b) STŘELECKÝ OSTROV (Schützeninsel). Afternoon and evening concerts during the summer season;

c) Restaurant in the STROMOVKA, Daily concerts in summer season;

d) in RIEGROVY SADY (Král. Vinohrady) and LETNÁ (Belvedere), afternoon concerts in the summer season;

e) in the Bohemian national House (NÁRODNÍ DŮM) in Král. Vinohrady. Concerts on Sundays at 3 p. m and 7 p. m. during the winter season.

Concerts in large restaurants and gardens (hotel Central, U Labutě, Klamovka etc.).

VIII. PARKS UND PROMENADES.

PETŘÍN (St. Laurentius' Hill) and KINSKÝ GARDEN in Smíchov. Charming view of the city.

BELVEDERE, Chotek-grounds.

KRÁLOVSKÁ OBORA, Stromovka, The Baumgarten (tramway from the Josefsplace), one of the finest parkgrounds. Concerts.

ŽOFÍN (Sophia's Island) and Střelecký ostrov. Concerts.

RIEGROVY SADY and HAVLÍČKOVY SADY (Villa Gröbe) in Král. Vinohrady.

ROYAL GARDEN on Hradčany; on Thursday. Apply in the office of the Castle Captain.

GARDENS in the Waldstein, Lobkovic, Fürstenberg Palaces.

IX. SPORTS.

Of late years the popularity of all kinds of sport in Prague has been increasing by leaps and bounds. The

great matches at „Letná“ of different Clubs (Slavia, Sparta etc) attract enormous crowds of spectators. The visitor may be referred for information of coming „events“ to the daily papers.

X. HOTELS.

We cannot mention all the hotels in Prague which are offering hospitality to the visitors at moderate tariffs being among the best of their kind. One hesitates to particularise where all are so excellent but we can honestly recommend to the readers all those which are advertising in our Guide, being sure that one cannot easily beat houses like *Black Horse Hotel*, *Hotel Monopol*, *Hotel de Saxe*, *Hotel Gráf*, *The golden Angel in Prague*.

See advertisements.



„Breathes there the man, with soul so dead,
Who never to himself hath said
This is my own, my native land !“

Scott.

GUIDE TO THE KINGDOM OF BOHEMIA.

PRACTICAL HINTS FOR BRITISH AND AMERICAN TRAVELLERS.

The guide books published for the benefit of foreigners visiting the baths and spas of Bohemia, such as Teplice, Karlovy Vary, Františkovy Lázně and Mariánské Lázně (Marienbad), as a rule, give a fair amount of general information relating to places on the direct line of route from and to London, Paris, Berlin, Vienna, Petersburg and Trieste; along with hints as to excursions on the Rhine, Bavaria, the Alps and the Bohemian Switzerland; but they completely ignore the country lying quite close to the fashionable resorts. There, the inhabitants are of Bohemian Slavonic nationality who dwell in a land full of attractions for all lovers of nature; where the people with their simple and quaint manners and customs wearing their pretty national costumes, ever present to strangers an interesting series of living pictures reminiscent of by-gone days. The country all around is rich in historic associations and its scenery is, most beautiful and varied; looking at these charming landscapes you realize that

„Nature's voice is sweet
Wherever heard; her works, wherever seen,
Are might and beauty to the mind and eye.“

The towns too, have much in them to attract, and are well worthy of a visit; not only from the ordinary novelty-seeking tourist, but from all who claim to be cultured lovers of art; to such, Bohemian towns offer a rich feast in their stores of artistic treasures and the number of fine examples of architectural design; ecclesiastical, palatial or simple but quaintly domestic.

And this peculiarly charming field of interest is not situated in some part almost inaccessible, or even badly served in the matter of railway facilities. It is in the centre of Europe surrounded by such well-known places as Munich, Budapest, Krakov, Vratislav (Breslau), and Dresden, and from all of which there is a good train service, and from none of the places mentioned can it be said to be a tedious journey to any point in Bohemia to which we desire to introduce the reader.

Visitors to Carlsbad or any of the places patronised for their mineral waters and baths, ought not to miss the opportunity of seeing PRAGUE („Praha“ in Bohemian) the capital of the kingdom and the centre of Bohemian national and intellectual life. A description of Prague and its inhabitants and information as to the best way to view its many attractions, is given in another part, it is our special duty to direction as to the best way of getting from any of the mineral water centres to Prague and back.

1st, to the *South* of the Kingdom the scene of so many important historical events in connection with the Hussite wars. In this part there is to be seen some of the most famous seats of the Bohemian nobility. To visitors interested in pisciculture, this region can show the latest methods successfully adopted in fish-culture; the living evidence of which is to be seen in the many well-stocked fish-ponds common to this part of the country.

2nd, into the *West*, the land of romantic beauty, and through the virgin forests of the *Šumava* (Bohemian Forest) to the seats of the *Chods*; the old Bohemian borderers and hereditary guardians of the frontier who like their neighbours of Pilzen have preserved their characteristic National Costume.

3nd, Next, to the *East of Bohemia* beneath the Krko-

noše (Riesengebirge) into the fertile „golden Strip“ (Zlatý pruh) and along by the river Labe (Elbe).

4th. On to the North, through the vineyards of Mělník and Roudnice to the marvels of the Bohemian Switzerland and the Krkonoše.

Travelling over this land with its wealth of natural beauty and rich historic interest, the visitor may well ask the question, why has such a field been to long neglected by the tourist who only requires to see the country, to appreciate its peculiar charms with enthusiasm and acknowledge that it is well occasionally to leave the ordinary beaten track of the holiday-maker and enjoy the freshness and novelty to be found in this romantic land.

ROUTE I.

FROM KARLOVY VARY (KARLSBAD) TO PRAGUE.

During the summer season three express trains run every day in from 4 to $4\frac{1}{2}$ hours, by the Buštěhradská dráha to Prague. Fares: 1st Class, 23.20 crowns 2nd Class 14.40 crowns. The railway keeps close to the banks of the *Oharka* or Ohře (Eger) to Žatec (Saaz). Not far from *Karlovy Vary* on the left is *Sedlec* where there is an ancient church much frequented by pilgrims. Approaching *Velichovice-Vojkovice*, the picturesque *Valley of the Oharka* opens up and presents a succession of lovely views as the train speeds along. Before reaching *Hanenstein Varta* (27 km), the extensive castle which give the name to the place, is seen towering majestically, on the left, leaving this behind we have a beautiful view of the Valley called *Peklo* (Hell), and of the *Castle Himmelstern* which show itself on the same side. We now come to *Klášterec* (Klösterle 41 km) a large industrial town chiefly concerned with the manufacture of China-ware. Next we reach *Kadaň* (47 km) a busy centre of glove trade. There are five churches among them there is one founded by the knights of Malta in 1183, it is now the decanal church of the district. The beautiful market-place is well worthy of notice. (From here, it is very easy to make a pleasant excursion to the interesting ruins of the castle of *Hasistein*.)

We now go on to *Chomutov* (Komotau) (60 km). This is a city of considerable importance, having quite a variety of manufactures, paper-making, iron-rolling; the manufacture of Mannemann's tubes, production of wads, coffee substitutes, chemicals etc. There are several important collieries within a short distance, which in itself is a great advantage to the manufacturers. Of architectural and historical interest are such churches as St. Mary's Assumption (the decanal church) with the tomb of the eminent Bohemian Humanist Bohuslav Hasištejnský z Lobkovic (1460—1510), and St. Ignatius' church with its monastery founded by the Jesuits. The townhall was formerly the seat of the German knights. In 1421, the town was burnt by the Hussites. At a distance of two miles is the Alum-lake in which fish-life is impossible. Leaving Chomutov we enter the district *Rakovník* famous for its culture of the best Bohemian hops, and soon arrive at *Žatec* (Saaz. 83 km). This is an industrial town and the centre of the hop trade. The old decanal church of St. Mary's assumption founded 1206, and six others founded before the 14th century are worthy of attention, and in front of the town-hall in the Market-place there is a fine column of the Holy Virgin. Here the Oharka is spanned by the first suspension bridge erected in Bohemia (1820).

Leaving the river Oharka we pass through a fertile tract of country into the great coal-basin of *Kladno* (157 km). The town has a fine new town-hall, a castle built in 1740, and in the Market-place a handsome column of the Holy Virgin, by Dienzenhofer.

At 176 km, *Liboc* is reached with its hunting seat and deer-park *Hvězda* („Star“), the house being in the form of a sixrayed star) situated on the Bílá Hora (White mountain) where the army of the nobility was defeated in 1620 by imperial troops and the independance of the Bohemian crown territories was almost entirely lost. Soon the top of the iron tower on the *Petřín* comes into view and within a few minutes the train glides into the *State railway station* of Prague

An alternative route can be taken by changing at *Chomutov* on to a branch of the *Ústecko-Teplická dráha*

(Aussig-Teplitz R.) for *Most* (Brüx) and by the train from *Most* to Prague.

The geological formation of the country around *Most* is very interesting, some of the hills are largely composed of basalt and phonolite and rise abruptly to a considerable height. The town possesses a fine Gothic church built in 1517, by the renowned Bohemian architect Beneš z Loun (1454-1534). The pews throughout the building are all beautifully carved.

The adjacent pits produce a brown coal used in the local industries which are chiefly concerned with sugar making, brewing and distilling. This brown coal is largely used all over the country and exported in great quantities to Germany.

The next town calling for special notice is *Louny*, a place of historic note on the right bank of the Oharka. Its chief buildings are, the Church of St. Nicolas' of Gothic design by Beneš z Loun, St. Mary's and St. Peter's. The old town gate to Žatec is in a good state of preservation. The town *Louny* is the birth-place of the great Bohemian poet Jaroslav Vrchlický.

It is an easy trip by railway to *Ročov* an Augustinian monastery attached to which there is a very fine Church.

Continuing our journey, we pass through a fertile country with great hop-fields and see on the left *Peruc* with its Castle, historic fountain and ancient oaks. 93 km farther and we reach *Slaný*, the place which in olden time was sole source of the country's salt supply. The buildings most worthy of notice are; the decanal church of St. Gothard, founded in the 13 th. century, having a baptismal font (1519) St. Laurence's chapel, a 14 th. century building, the town-hal, a structure of the 18 th. century, and a Franciscan Monastery of the 17 th.

Not far from the town there was erected in 1664, a sepulchre in imitation of the Holy sepulchre of Jerusalem.

Near to *Kovary* on the ridge of a slope, stands the church of St. Peter and St. Paul, founded by Prince Spyti-hněv I., 1055-1061, a round structure in roman style, and occupies the site on which formerly stood *Budeč* the school attended by Wenceslaus Patron Saint. Farther on through the valley of the *Zákolanský* brook we catch

sight of the tower and walls of the castle *Okoř* now in ruins and from thence an hour's ride brings us to the *Emperor Francis Joseph's station* in Prague.

SECOND EXCURSION TO THE SOUTH VIA TÁBOR AND BUDĚJOVICE.

Two express trains per day run on this route. Leaving Francis Joseph's station we immediately enter a tunnel 1141 m. in length and on emerging from it we see many pretty villas and gardens covering the slope on our left. Not far (9 km.) from *Hostivař* on a great bare plain are to be seen two monuments erected in memory of the Prussian general Schwerin killed in the battle of 1757. The country near *Říčany* (21 km.) grows more interesting, the river *Sázava* winds its way beneath the railway track, soon we see the ruins of *Hláska* an out-post of the larger ruined castle *Dubá* of which we catch a passing glance as it peeps from its rocky height through the fir wood.

We cross the river *Sázava* and the ruins of the castle *Mrač* attract our attention and next we find ourselves entering *Benešov* (52 km.) a thriving industrial town which in the time of the Hussite wars was almost totally destroyed by fire (1420).

In 1448, Carvajal the papal legate fled from Prague taking with him the *Compactata*, was arrested here and had to deliver up what he had in his possession. It was also the place of meeting selected by the Diet on several occasions as in 1451, when *George of Poděbrad* and *Aeneas Sylvius* (afterwards pope *Pius II.*) were present. And in 1473 a meeting was held in the ruined *Minorits* Church of which there are now but scanty remains. On this occasion Queen *Joanna of Rožmital*, widow of *George*, made a fiery patriotic speech to the representatives of Bohemia.

Of some interest also are the college of the piarists, with the churches of St. Anne and St. Nicolas'; in the latter there is a well executed panel painting of the Holy Virgin. Two miles west of *Benešov* is the castle *Konopiště*, the seat of the arch-duke *Ferdinand d'Este*. It has a rich collection of ancient arms and a noble gallery of paintings.

Bystřice is passed (57 km), near to it on the left can be seen the renaissance castle *Lešno*; and beyond this (67 km) we come to *Votice* near to which station are the ruins of the castle *Martinice*; and next (105 km) *Tábor* is reached. The town stands above a large sheet of water; the „Jordan“ which like a great mirror reflects back the ancient walls. The town was founded in 1420 by the followers of Huss, and afterwards fortified by Žižka. The antiquity of the place is evidenced in its short and narrow thoroughfares; many of them being mere lanes. There are few towns that can equal it in historic interest. It was the first communistic corporation in mediaeval Europe. Amongst the more remarkable of its buildings, are the decanal church with its high tower from the top of which a grand panoramic view of the surrounding country may be enjoyed. The old town-hall with a well arranged Historical and Ethnographical museum.

The principal trading interests of *Tábor* are connected with the distilleries, breweries and a large tobacco and cigar manufactory. Visitors making a sojourn here can be certain of comfortable quarters at the hotel „Šetunsky“.

By the new electric railway, the old town of *Bechyně* is reached in 1 hour and 15 minutes. Conspicuous is its castle towering high on a great rock, and near at hand is a Franciscan monastery. The church is architecturally very interesting and has several good pictures by the eminent Bohemian painter Škréta (1604—74). Near the town is a large deer-park and close to it *Libušiny Lázně* (Libuša's bath) which enjoys a high reputation. A pleasant walk may be enjoyed in the picturesque wooded valley of the *Lužnice* — otherwise called *Pintovka* through which it is an easy stroll to the castle *Přiběnice* near to which visitors may rest and refresh at the excellent new restaurant.

Other excursions are easily arranged to the ruins of the castle of *Choustník* from which a magnificent view of the country may be had, or by *Měšice* to the ruins of the castle *Kozi Hrádek* where John Huss found a friendly shelter after his excommunication, and here he passed the time in writing and preaching to his followers.

Near to the little town of *Cheynov* is a remarkable cave, it is the largest in Bohemia and of granite formation.

Six miles to the East of Tábor is *Ratibořice*, famous for its silver mines.

Continuing our journey to the South, we soon catch sight of the high church tower of *Soběslav* (124 km) which dominates the surrounding country. The ancient fortress which of old repelled the war-like foe, now peacefully opens its gates; and the present garrison accords a kindly greeting to each friendly invader who is received as a welcome guest for the fortress of old is the boarding-house of to day, and the proud castle of the past is the brewery of the present. *Tempora mutantur, et nos mutamur in illis.* The industries of the neighbourhood range from hosiery and silk wares to the working of turf pits and the mining of iron are.

A run of a few minutes brings us to the station at *Veselí* (131 km), here the river *Nežárka* empties itself into the *Lužnice*. At this point the railway has three branches. One direct to Vienna, another by *Budějovice* (Budweis), to Linz and the third to Moravia.

From here it is an advantage to arrange a few pleasant trips before continuing our journey to *Budějovice*. One we would especially recommend involves a journey of only 27 km, to *Jindřichův Hradec* (Neuhaus). It is one of the most beautiful towns in South East Bohemia, with many modern features; but also possessing some fine old buildings. The castle dates from the 12th century and contains a rich archive and picture gallery. There is here a fine church, and the grand old stronghold founded in 1220, standing high above the river commands a most extensive view of the country with its varied landscape of field-forest and lakes.

Its chief manufactures are hosiery ware and starch.

There is also a brewery and distillery.

Another short trip from *Veselí* is by the Vienna route to *Třeboň* (Wittingau) a distance of 23 km. Before reaching the station the train runs on a dam dividing the largest of the Bohemian ponds which covers an area of 720.97 ha and is on the estate of the Lords of Schwarzenberg. This pond was created by the direction of William of Rosenberg in the years 1584 to 1590, for the purpose of drawing off along with the other ponds, the flood-waters of the *Lužnice* and *Nežárka* and to keep them at a comparatively low

level. Fish-breeding has long been carried on at these ponds, the operation of fishing in the artificial lakes takes place only every third year when of course there is a big catch from the carefully preserved waters. The town has a fine old decanal gothic church which in former times was a monastery of the Augustin order, it contains several pictures by *Škréta*. The castle of the princes of Schwarzenberg well repays a visit, it is in the renaissance style and altogether presents a very fine appearance. Visitors are by permission of the director allowed to see the renowned archives of the house of Schwarzenberg.

Near to the pond on the top of a hill stands the very handsome crypt of the princely family. From this hill-top the country can be surveyed for miles around.

On the main-line to *Budějovice* (Budweis) and just beyond Veselí, the great pond *Horusický* is passed and the country becomes somewhat hilly and the landscape more varied and increasing in beauty as we journey on to *Zámostí* where we see a lovely panorama spreading out at our feet and we observe the wide plain of *Budějovice*, bordered on the South and West by the great forests of the Šumava and glittering in different parts, we see a great number of ponds reflecting the beauties of nature like so many giant mirrors, and overlooking the whole like some great protector, stands the lordly castle of *Hluboká* (Frauenberg).

An hour's ride takes the traveller from *Veselí* to *Budějovice* (Budweis 38 km) the scene of the animated strife between the Bohemian majority excluded from the local government and the german minority wielding a power and using an influence inconsistent with the rule of a free country where the will of the majority should prevail. This important City is the seat of a bishop, has many schools, government offices, a busy industrial centre having breweries, tobacco factory and several establishments doing an extensive trade in the manufacture of lead pencils.

We take up our abode in one of the comfortable Bohemian hotels „U tří Kohoutů“ (The „three cocks“), or „U města Budějovice“ (City of Budějovice) where in addition to the usual hospitalities we can be furnished with all the necessary local information.

In the course of our ramble through the city, the churches first claim our attention. St. Mary's a gothic building of the 13th century, with a monastery of the Dominicans to which we gain access through a fine cloister. There are a number of fine pictures to be seen in this church. St. Nicolas' cathedral originally in the roman style was destroyed by fire and rebuilt in the 16 century, it possesses no artistic merits. The high church tower provides a means for visitors to enjoy a bird's eye view of the city and its environs. Two smaller churches and a chapel of the Holy Trinity completes the list of sacred edifices.

The old market-place is a spacious quadrangle having arcades on all sides. The town-hall and museum are on the west side. One of the special adornments of the place is known as Samson's fountain. An alley of large lime-trees provides a cool shade for a summer promenade.

Excursions to Hluboká (*Frauenberg 9 km*) may be made by either rail or road, 30 minutes is occupied by the train journey, and one hour by carriage. The castle was founded in the 13th century and in the 18th became the property of the princes of Schwarzenberg, it stands on a rock 84 m, above the Vltava. The design is the Tudor in imitation of the favourite Royal residence the famous Windsor castle in England. It has 11 turrets, 140 halls and rooms containing a priceless collection of arts treasures representing different periods, amongst them are several works by Van Dyk, Makart and other famous Masters. The library contains a very valuable store of books, and every room is an exhibition of splendour and good taste.

To prevent disappointment it has to be noted that strangers are not admitted when the princes are in residence, their presence in the castle is indicated by the hoisting of flags on the main towers. At a mile distant from the castle is the hunting seat Obora (deer-park) attached to which is an interesting Museum of forestry and game, it has also several pictures by Hamilton. Crossing the first pond by boat, we reach the ruins of Hrádek (,The small castle") an ancient hunting seat of Charles IV.

Another excursion by rail which ought not to be omitted, is to *Krumlov* (*Krumau 31 km*) a town on the Vltava, its situation is strikingly picturesque and there is much in it

to interest visitors historically and in the excellence of its architectural features.

Its chief industries are concerned with the manufacture of paper, cloth, cellulose, beer and rope.

The stately castle of Krumlov is of course the charming attraction, dominating the whole town, and from its commanding position on a high rock on the left bank of the Vltava, it forms quite a majestic land-mark.

The first lords of Krumlov were of the family of Vítek-(Vítkovici) who was famous in 12th century, it afterwards came into the possession of Henry of Rosenberg in 1290, and eventually it passed by inheritance to the family of the Schwarzenbergs in 1719.

The several buildings within this extensive castle, are of various periods and contain altogether more than 300 apartments; amongst them are many large halls and magnificent rooms, a rich archive and splendid picture gallery.

Of the five chapels, St. George's is the most important and interesting. It is built in the gothic style of the 14th. century. In a subterranean, dungeon of this castle, Wenceslaus IV., son of Charles IV., was imprisoned for a short time by the Bohemian nobles who were dissatisfied with his manner of government.

Visitors desirous of a pleasant walk in the park can enter by the bridge which leads to it from the castle, the natural beauty of the grounds is enhanced by the statuary with which it is adorned, and the numerous fish-ponds like miniature lakes, contribute to the freshness and beauty of the scene.

The other noteworthy buildings of this historic town; are, the decanal church of St. Vitus founded in the 14th. but altered considerably in the 15th. century. It is in the gothic style. Here are to be seen the tombs of the Rosenbergs. The monastery of the Minorits also of the 14th. century. A gothic Church Corporis Christi and the Holy Virgin (with fine painting) and the ancient nunnery of St. Clara founded in 1361.

In the market-place there is a remarkable old house mentioned in 1309, as being then the property of the abbey of *Zlatá koruna* (Golden crown), there two, is the building which in ancient times was a College of the Jesuits

and which has been converted into a very comfortable hotel — „The Rose“ where travellers can count upon having all their wants supplied promptly and at reasonable charges.

EXCURSIONS FROM KRUMLOV.

To those who care to view nature's beauties from the heights and do not object to the labour involved in the climb, can ascend Klet (Schöninger) which rises to a height of 1080 m, where on clear day an enchanting view of the southern part of the Šumava can be enjoyed.

As it is well to reserve one's strength for the operation of climbing, it is best to take a carriage to a point near to the place selected for the ascent.

A nice four mile's walk can be taken from Krumlov to Zlatá koruna („Golden crown“).

The splendid church was founded in 1263 by Přemysl Otakar II., as a thanksgiving for the great victory over the Magyars near to Kressenbrunn in 1260. Attached to the church was a monastery of the Cistercian order. The structure was allowed to get into a ruinous condition and was rebuilt in 1315 by the Bohemian lord Bavor z Bavorova. The monastery was destroyed by the Hussites in 1420, but the monks having acquired some wealth in the 17th. century, when the damaged church was thoroughly repaired. The monastery was abolished in 1785, and its land passed into the possession of the Princes of Schwarzenberg. The building is now the parish church. Worthy of observation are the gothic architectural relics and the monuments erected in memory of the founder Přemysl Otakar II., and lord Bavor.

Another enjoyable drive can be taken along the Vltava by a road leading through shady forests to the old town of Rožmberk 20 km, distant from Krumlov. In addition to the Gothic church of St. Nicolas' founded in the 13th. century, there is the great castle towering above on its steep and rocky site. On the entrance gates are the heads of the last three bears shot in the neighbouring forests. In the court there is a statue of Peter Vok z Rožmberka. The halls and rooms throughout the castle contain a valuable collection of archaeological and artistic interest. The new

castle is surrounded by a beautiful park. St. Thomas' Hill from where an excellent view can be obtained can be reached by the high bridge leading from the castle. Five miles from Rožmberk is Vyšší Brod (Hohenfurth) with an old interesting abbey of the Cistercian order founded in 1259 by Peter of Rožmberk. The other buildings claiming attention are, the gothic church of St. Mary, the chapter-hall, library, the museum with collection of antiquities and the treasury.

The surrounding country is what may be truly described as romantic in its beauty of hill and dale, river and forest; all is suiting to charm the eye of the beholder! One of the gems which ought not to be missed is to be seen by visiting *Čertova Stěna* (Devil's Wall) only a mile and a half distant, where in a narrow gorge the Vltava in mad-like fury dashes over the immense boulders.

After feasting on these beautiful scenes we return by carriage to Cartle (Zartlesdorf) thence, by express to Budějovice, Tábor, Prague.

III. THE SOUTHWEST AND WEST OF BOHEMIA.

The second tour will lead us into the South-Western districts of Bohemia, along the Šumava to the West and return to Prague.

Starting from Francis Joseph's station, after passing through a tunnel, we see on our right the picturesque abbey *Karlov*, and in crossing the Vltava we obtain a beautiful view of Prague with the Hradčany in the background, while at the left; Vyšehrad the ancient seat of the Bohemian princes reflects its sombre slopes in the river

All along by the railway on to *Chuchle* — a favourite holiday resort of the people of Prague, and to *Radotín* near the banks of the *Berounka* or *Mže* (Beraun or Mies) extend the summer dwellings of the wealthy families of Prague, — through Černošice, Všenory and Dobřichovice.

A quarter of an hour later, still keeping close to the *Mže*, we come in sight of the noble castle of *Karlův Týn* standing high up on our right on an isolated rock of jasper. We leave the station (35 km from Prague) cross the river by an

iron bridge and enter *Budňany*, glance at St. P. Palmatin's church (1356) and ascend to the most famous and historically important castle of Bohemia, the monument of the ancient power and glory of the kingdom. It was founded by Charles IV., in 1348. The building operations were under the direction of Mathias of Arras, and when finished was consecrated in 1357, by the archbishop Ernest of Par-dubic. It was intended to be an impregnable treasury for the safe keeping the royal regalia, crown jewels, important documents and holy relics of the Bohemian kingdom and the German empire. No expense was spared in its construction. The situation of the castle, in the centre of five surrounding hills is very impressive and picturesque some years ago, a systematic restoration of the decayed castle was begun, and now the sight of the royal residence of olden time with its reception hall, the church of the Holy Virgin and St. *Catherines chapel*; and above all, the strong central tower with the *chapel of the Holy Cross*, where the regalia and jewels were kept, awake the most vivid interest. All the walls of the Sanctuaries were decorated with polished stones (mostly from Turnov in Bohemia) inlaid in gilt stucco; the ceiling of the chapel of the Holy gross, represented the starred sky — with sun and moon. The devastating effects of successive wars, are even now not entirely obliterated. A well 547m in depth situated on the western edge of the rock is the source of the castle's water supply.

It will interest English visitors to know that the castle had a garrison of auxiliary troops from England during the short reign of Frederic the Palatin (1619—1620). All the glory of the castle departed in 1625, when Ferdinand I, and Maria Theresia endowed the new Institute of noble ladies in the Hradčany in Prague, with the landed property of the castle.

The next station is *Beroun* an old town situated in a broad valley, bordered at the northern side by the range of hills called *Brdy*. The decanal church of *St. James*, first claims our attention. It was founded in 1353, there are several pictures by Molitor and a baptismal font of pewter by Flammering. In the church of the Holy Virgin, founded 1519, are to be seen pictures by Barbieri. Part of the

14th. century fortifications with bastions and towers are still standing.

From Beroun we can make an easy trip to the old castle of *Křivoklát* (Pürglitz), travelling by a branch railway through the romantic valley of the Mže (29 km). This castle is known to have been in existence previous to 1110, and we learn that it was subsequently rebuilt. The contemplation of this fine old structure never fails to arouse the interest of the tourist; not only on account of its architecture but in consequence of the stirring historical incidents with which it is associated and the names the thoughts recall, of the eminent personages who at different periods have been resident within its walls. Here for a time dwelt Blanche de Valois, wife of Charles IV, also the beautiful Philippine Welser, wife of the archduke Ferdinand, these and many others found a happy and congenial abode in this place, but on the other side of the castle, other and unwilling guests were lodged in underground dungeons, amongst those who suffered for their opinions; were, John Augusta, bishop of the Bohemian Brethren, William of Lobkovic and others.

The gothic hall dates from the reign of Wenceslaus IV. That of the knights, and the chapel with its beautiful groined ceiling from the period of the dynasty of the Jagellons and Wenceslaus II. Noteworthy too are the stained glass windows, pictures, and the baptismal font in pewter erected in 1603.

We now return to the main-line which we again leave at Zdice to turn to the South. On the way and not far from Beroun, is the great iron foundry and metal manufactory at *Králův Dvůr* (King's Court), the hunting lodge of Wenceslaus IV.

At a distance of 28 km, from Zdice, is the famous old silver mining town *Příbram*.

The annual yield of the mines averages about 178 q of silver and a great quantity of lead and litharge. By applying at the office of the works, visitors are granted permission to view the mines and foundries. The mine known as St. Vojtěch's and Mary's has a shaft 1100 m in depth. The town itself is of a modern type and is the resort of many pilgrims on their way to visit the *Svatá*

Hora [Holy Mountain] where there is a famous shrine of the Holy Virgin.

Amongst the most interesting of the buildings is the ancient castle, in the past it was the residence of the arch-bishops, it is now occupied as a Mining Academy. In the town-hall are to be seen two fine ancient hymn-books [*kancionály*] along with some admirable 16 century miniatures. The hotels „U císaře Rakouského“ [Emperor of Austria] and the „Splíchal“ afford comfortable accommodation, the proprietor of the first-named undertakes arrangements for pleasant excursions by auto-mobile.

From Příbram [36 km] we go on to Čimelice, from whence the post takes us to the castle *Orlík* situated on the ridge of a high steep rock above the *Vltava*. Looking from the balcony an admirable view is enjoyed of the strikingly picturesque country with its wide valley, and winding river, the well kept park surrounded by extensive forests, such a scene as charms the tourist and fills the artist with rapture.

The castle museum belongs to the princes of Schwarzenberg, it exhibits a number of antiquities and trophies from Hungary and Italy.

From Orlík a trip should be made to *Zvíkov* (Klingen-berg) formerly a royal castle and the residence of Wenceslaus I. (1230—1253), it is now the property of the Schwarzenbergs. It is situated on the ridge of a hill dividing the rivers *Vltava* and *Otava* near to the point of junction. The castle has a number of frescoes dating from the 15th. und 16th. centuries. Visitors who ascend to the top of the tower are well repaid for their labour in the enjoyment of the wide panoramic view it presents.

The next halting place is *Písek* (89 km from Zdice). It is a large town having many good schools, a Municipal Museum, a horse stud under the control of the military authorities Industrial concerns such as tobacco factory, two breweries and a gun-making establishment.

There is an ancient royal castle, a remarkable old bridge with statues; this crosses the *Otava*,—the town-hall and the decanal church complete the list of buildings most worthy of notice.

From Písek to (13 km) *Protivín* (with its great brewery and brickfields), here we change the route for that of Budějovice-Plzeň to enable us to see the districts of the Šumava.

Passing *Vodňany* (5 km), we see a church founded in 1415. We reach *Husinec* the birthplace of John Huss the famous religious reformer the contemporary and follower of Wycliffe (1364—1415) and who was burnt at Constanz on the 6th. July 1415. The house in which Huss was born is marked with a memorial tablet.

From Husinec we can go either by rail, or on foot along the *Bláhlice* to (6 km) *Prachatice*, an interesting town which has a very quaint appearance having preserved its mediaeval character generally, especially in the crooked streets near the remains of the ancient ramparts, and shown also in examples of early architecture adorned with frescoes, sgraffitoes, gables etc.

The old gothic church of St. James' (14th. century) was the scene of several religious tragedies. The town-hall shows a remarkably fine and picturesque front.

The hotel „Národní dům“ (National house) is in every respect an excellent temporary home for those who desire to make a sojourn for the purpose of making excursions to such places as *Lázně sv. Markety* („the Margarets' bath“) $\frac{1}{2}$ hour, *Dobrá voda* (Good water bath“), $\frac{1}{2}$ hour, from whence a pleasant walk may be taken by way of the ruins of the castle „*Husa*“ (founded 1341, destroyed 1439), to the town of *Volary*.

Another delightful trip is to *Vimperk*, an old but busy town having a large glass-making trade. It has a gothic church founded in the 14th. century, and an ancient castle above the town.

Starting from Vimperk we make our way to mount *Boubín* (1358 m, in height), the ascent can be made comfortably in three hours. Climbers are well rewarded when they reach the top and enjoy the extensive view.

Resuming our journey from Vimperk by rail, we again get on to the main line at-Strakonice (37 km). This old town is situated on the banks of the Otava and its somewhat insular position is caused by the division of the river, and so it presents a picture of peculiar beauty. The

old castle founded in the 13th. century, is now the residence of the grand-prior of the knights of Malta, and has many excellent architectural features of early times, with its gothic cloisters, and porch in the roman style. St. George's chapel next comes under our notice and the gothic church of St. Procopius with pictures by Brandl and Škréta. On the isle between the Otava and the *Volyňka* rises the high tower *Rumpál* the former prison of the castle. The old gothic church in the town, founded in 1583, has an antique altorelief and a marble cross.

In modern times the town has become quite renowned for its manufacture of red turkish caps called „Fez“ after the town in Morocco where these caps are commonly supposed to be made.

Further on (17 km) is *Horaždovice*. There is not much to detain us here, it is a quiet place with a nice old town-hall, and its ancient fortifications; particularly the Prague gate with a commanding tower, are in a good state of preservation. In the vicinity are St. Anne's bath and the ruins of the old castle *Prácheň* which in the 11th century was the seat of the authorities of the shire bearing its name. It has been permitted to remain in ruins since the 16th century. From *Horaždovice* to *Sušice* (Schüttenhofen, 20 km). This is an industrial town having quite a variety in its manufactures, which include the products of several large match factories, paper mills, glass-works, wood work and beer.

From here it is easy to arrange a pleasant trip to *Kašperské Hory*, an old country town in the vicinity of which gold, sapphires, garnets and other precious stones were found in plenty in the past; now, wooden toys are the staple industry.

Near this town there is the ruin of the castle *Karlsberg* to which visitors repair for the purpose of ascending the high tower to enjoy a view of the mountainous country.

We now go from *Sušice* to *Klatovy* (36 km) passing through a picturesque district. This is also quite a busy trading centre with two breweries, a machine-making factory, foundry and linenware manufactory. It has several fine churches, St. Mary's (decanal) was founded in the 11th century and rebuilt in the 13th. There is another

church of the same name, it was formerly a college of the Jesuits, in it are several fine frescoes and a picture by Škréta. The town-hall with its high tower called „the black tower“ (Černá věž), the catacombs and the well arranged town museum provide the visitor with the means by which he can pass several pleasant hours.

From Klatovy we turn to the South, pass *Janovice* (8 km) where there is the fine castle and park of count Stadion, and arrive at *Nýrsko* (Neuern, 16 km) the centre of a great lace industry and feather-trade. Within a short distance are the ruins of castle *Bairek*.

The journey presents to the traveller a continuous succession of the most picturesque and enchanting views. For a short time there is a break in the picture as we enter a tunnel 1745 m long at 838 m, above sea-level, and having passed through, we soon arrive at *Špičák* (Spitzberg). Here it is convenient for the purpose of arranging our excursions to make the pension *Prokop* our home for the time of our sojourn. For the drives carriages can be provided by our host. The finest trips are; to the *Černé Jezero* (Black lake), occupying three hours going and returning. To the *Čertovo Jezero* (Devil's lake). To the *Jezerní Stěna* *Zwergesch* and along the *Černé Jezero* and return in five hours; or by the *Černé Jezero* to the rapids in the *Klammerloch* to the *Jezerní Hora* (Seeberg), then by the Donnerwinkel to the station *Hamry* for *Eisenstein* (5 to 6 hours). In this case it is advisable to engage a guide.

Other desirable trips are; to the *Pancíř* (Panzer) — *Můstek*, *Brennet* and to the station at *Zelená Lhota* (4 hours) and return by train.

Next we would go to the top of the *Javor* (Arber), the highest mountain of the Šumava and located in Bavaria (1458 m) and return along the *Javorské Jezero* (Arber See) n 3 or $3\frac{1}{2}$ hours.

Having enjoyed the invigorating air of the country and feasted on its beauties, we can return to *Plzeň*; but on the way we must break the journey and change carriages at *Janovice* for the purpose of visiting the ancient town of *Domažlice* (Taus) situated near the Western frontier of the kingdom, the centre of the „*Chods*“, the hereditary borderers of the Bohemian people who have preserved

to the present day all the ancient characteristics of the guardians of the borderland; manners, customs and dress as in the olden time — it is known that they performed their patriotic duty as early as the year 973. In Domažlice stands monument-like, the interesting castle of the Chods (Khod = Walker).

The decanal church with its high tower and the town museum rich in Exhibits of articles of peculiar interest as they are of the far-past heathen times, and were found in the neighbourhood, are worthy of the attention of visitors.

Taking up our quarters at the „*Hotel Černý kůň*“ we can arrange for a nice excursion from Domažlice to the mountain *Cerchov* (1037 m) which we can ascend, survey the country and enjoy a rest with the hospitalities of hotel located there, „*Pasovský's hut*“ There is also a watch tower to be seen here, — a very proper place for such a structure.

It was near to Domažlice that the Crusaders from all parts of Europe were summoned to assemble and crush the Hussite heretics. They were commanded by the dukes of Saxony and Bavaria and the Elector of Brandenburg, for them the battle was disastrous, for in the presence of the papal legate, cardinal Julius Cesarini, they were defeated and put to flight.

It will interest visitors from Gt. Britain to know, that about six miles to the North of Domažlice near to the village of *Roudná*, there is a gold mine worked by an English company.

From Domažlice we return to Prague. The country between Domažlice and Plzeň, is somewhat flat, but there is the charm of novelty imparted to the scene by the picturesque native costumes of the people, of course this is most marked on festive occasions and market-days at Plzeň and throughout the district. The hotel *Waldek* is a most comfortable house and conveniently situated.

Plzeň (Pilsen) is a very important industrial town of 67,500 inhabitants — the metropolis of the West of Bohemia. It was founded by Wenceslaus II., about 1290, the decanal church of St. Bartholomew is of the same date, while the statue of the Holy Virgin is of the 14th century. The Franciscan monastery has a gothic chapel of St. Bar-

bara (it has some old frescoes), and on the north side of the great rectangular place stands the old town-hall built in renaissance style in the 16th century. In the past, it was occassionally the meeting-place of the diet. Of modern buildings worthy of notice, we would mention; the historical and industrial museum, the new Theatre and the citizen's club-house. The name of Plzeň (Pilsen) is known throughout the world, to a great extent on account of its famous beer. There are several large breweries that worthily uphold the good name of the town by the production of a high-class quality of beer; but, the brewery generally acknowledged to stand in the front rank is that of Plzeňský měšťanský pivovar.

There are also several distilleries. The other prominent industries are: Škoda's large iron-works, machine and gun factory, pottery (China and other kinds), paper-mills and furniture manufactories.

Bohemia's first printing press was established at Plzeň in 1468, amongst the earliest works produced were: The History of Troy The New Testament (1445 and 1481), and the first almanac (1498).

Within a short distance of Plzeň, is the favourite *Lochotín* park and mineral baths.

From Plzeň we go to *Rokycany* (23 km). In this romantic neighbourhood, a number of celtic remains have been discovered with lines of the old fortifications etc.

We next come to *Holoubkov* (32 km), this is a finely wooded district. Industry here is chiefly centred in several extensive iron-works and foundries.

Next comes the castle *Zbirov* (42 km), and *Hořovice* (53 km), a town on a picturesque slope. Its decanal church of St. Aegidius dates from the 14th. century. Here too is the castle of the Prince of Hanau.

To the North are the ruins of the castle *Točník* once a favourite seat of Wenceslaus IV.

From Hořovice we go right on to Prague (116 km) viâ Beroun and Karlův Tyn.

Railway fares for a circular ticket (including the route described). FIRST-CLASS: 82.18 crowns, SECOND CLASS:

54.77 crowns.

THE EAST OF BOHEMIA.

Leaving Prague by the Emperor Francis Joseph's station, our route leads to Čerčany (43 km), from which point the train travels eastward through the beautiful valley of the river Sázava.

Near to Čerčany the ruin of *Hláska* is seen on the left. — then we come to the scanty remains of the castle *Stará Dubá* (14th. century), and we observe the village of *Chocerady* on the right bank of the river with the castle *Komorní Hrádek*, on the opposite slope.

Of greater historical interest is the little town of Sázava where in 1302, Prince Oldřich founded an abbey for holding Divine service in the slavonic language. Its first abbot was *St. Prokopius*. The slavonic liturgy was continued until the 14th. century. There are only a few gothic arches of the original building standing, but they are sufficient to enable us to form an opinion as to the former magnificence of this grand old abbey.

At *Rataje* (24 km), a branch leads to Šternberg; a small town with an old castle of the counts Šternberg 1242, and which even now, is in a good state of preservation. The chapel and the isolated dungeon are profoundly interesting. The view of the river and valley is from here, — most charming.

From Šternberg we go on to *Kolín* (50 km). This is an industrial town with its breweries, distilleries, sugar and succory factories, manufactory for the production of chemical manures, machine and tool-making establishments etc.

The beautiful church of St. Bartholomew founded in the 14th. century, has a fine choir, pictures by Brandl, and contains the tombs of the noble families of Ruthard and Vartenberk. Not far off, there is St. Johns, the former parish church with its ornamentation of fine frescoes.

Kolín is the junction of the State and the Austrian North-Western railway, by which we travel to (11 km) *Sedlec-Kutná Hora*.

At Sedlec, our attention is first arrested by the old abbey of the Cistercian monks founded in 1143. The church, a splendid gothic building dating from 1320, ranks amongst the largest ecclesiastical structures, it contains several ma-

ster-pieces by Brandl. The building has been thoroughly repaired.

The monastery, at one time occupied by 300 priests and 200 friars, was abolished by Joseph II., in 1783, and is now a tobacco factory.

The adjacent ossuary chapel of the church-yard with its wall decorations, lustres, chandeliers, altar-pieces coats-of-arms etc., composed of human bones and skulls, is certainly unique.

A twelve minute's journey by train, takes us from Sedlec to the old mining town of *Kutná Hora*, a place with a great past. At one time it ranked second only to Prague, it was known as a place of considerable importance as early as 1276, and its inhabitants have always figured prominently in the stirring events recorded in Bohemian history.

The mines which in the past yielded so much, — are now abandoned, in the days when the output was large and valuable, the whole community shared in the prosperity of the time, — both art and commerce were benefited by the wealth-producing ores, the place became the treasury of the kingdom; but to-day, its ancient buildings only remain as witnesses of its former greatness.

The splendid churches, — among them the imposing St. Barbara's, built by the eminent artists, Matěj Rejsek (1489), Beneš z Loun (1512—24) and carried on in subsequent years by Nicol Parler and Vlach, although still unfinished in consequence of difficulties resulting from the later troubrous times, it is the chief monument of the high civilization of the town. The church is decorated with antique frescoes, and has several fine paintings and exquisitely carved stalls. Passing a bridge with 13 statunes, we come to a building; formerly a college of the Jesuits but now used as a barrack, next we see the gothic archidecanal church of St. James founded in the 14th. century which contains a highly artistic carving in linden wood, this work represents the mother of Zebedee's children appealing to Jesus on their behalf. In the suburb, we have St. Mary's with its handsome pulpit. St. John's of Nepomuk and St. Trinity's completes our list of churches.

Of the other public buildings, the most interesting is the Vlašský dvůr (Italian court), it is of the 13th. century, the principal mint of the country and the official residence of the master of the mint. It has been the abode of kings and the meeting-place of parliaments, where king Vladislav Jagiello was elected, and the decree of Kutná Hora was issued in 1409, by Wenceslaus IV., to secure for Bohemians supremacy at their University in Prague, and which led the Germans to found the University at Leipzig.

The *Vlašský dvůr* is now the town-hall, and the ancient town-hall called *Kamenný dům* (Stone-house) has been transformed into a very interesting local museum.

The tube-well constructed in 1495, is an elaborate gothic building carved in Bohemian sand-stone and is a fine work of its kind.

Near the *Vlašský dvůr* is the monument erected in honour of *Karel Havlíček* who was exiled under Bach's era of absolutism in Austria (in the sixtieth of the 19th century), he was a patriotic and fearless defender of Bohemian National rights, and as a journalist, worthy to rank amongst the most brilliant contributors to an enlightened and free press.

The ancient fortress *Lorec* is like an old soldier who has given up his war-like vocation to become a member of the peace society, *Lorec* no longer repels, it invites, it is not seeking to destroy, it aims at „fortifying the inner man“ — in short, it is now a very excellent restaurant! There is here in connection with this place of refreshment a fine park and shooting range.

The industrial interests of the place are of a musical kind, organs (*Tuček*) and a variety of other instruments are produced in large quantities.

HOTEL: *HAŠEK*, „U ČERNÉHO KONĚ“ (Black Horse).

HOTEL: *BILSKÝ*, „U ZLATÉ HUSY“ (Golden Goose).

From Kutná Hora we go to *Čáslav* (6 km). The old church at *Čáslav* dates from the 14th century, and though the building calls for no particular attention it shares with the town the interest attached to the fact that it was here that the great patriot — *Žižka*, leader of the Hussites was when

blind, suffered death by fire in 1424. His tomb was destroyed in 1623 by order of William of Vřesovice a commissioner of the antireformation. There is here a fine protestant church, a museum and a theatre. There is now a new monument in the town in honour of the Hussite's great champion Žižka.

A very enjoyable excursion can be made from Čáslav to the castle Žleby (6 km by rail). This is a noble building in the English gothic, it is the property of Prince Auersperg. The castle is a veritable museum of antiquities, with its old stained glass, armour, pictures by Rubens, Dürer, Makart and other masters. There is an elegant knights hall. A splendid view of the country is to be had from the balcony.

From Žleb to *Třemošnice* by the local railway (9 km) and a walk of two miles brings us to the ruins of the castle *Lichnice* situated amidst beautiful surroundings. Near to Lichnice are the baths of *Vápený Podol* and the noted marble quarries.

Returning to Čáslav we start for *Německý Brod* (57 km) (German ferry: „Deutsch Brod“). The church is a very ancient structure the original gothic design of which has been somewhat spoilt by later restorations. The noteworthy feature of the town-hall is its antique clock.

From Německý Brod we return by another line to *Chrudim* (81 km). HOTEL: BÍDA. Carriage drives can be arranged for with the proprietor of the Hotel. In 993, this place was the seat of the county government. *Břetislav I* died in the castle in 1050. St. Mary's church is a venerable gothic building of the 13th century, the other churches are: St. Catherine's — an interesting old structure, St. Michael's, and that of the Holy Cross. There is a monastery of Capucine friars. The old house in the renaissance style, was the residence of Matthew Mydlář the public executioner who beheaded the 27 lords and other leaders of the protestant party who were condemned to death in 1621.

In the Market-place there is a beautiful fountain. The remains of the old fortifications are in a good state of preservation.

Amongst the notable men born in Chrudim, we may mention the names of: the famous lawyer *Victor Cornelius*

ze Všehrd, and the inventor of the screw propeller, *Joseph Ressel*.

The industrial concerns are: a brewery, distilleries, a sugar and malt factory and a manufactory of machines, tools etc.

At a distance of two miles from Chrudim is *Slatiňany*; with the castle and beautiful park of prince Anersperg.

From Chrudim we pass by *Rosice* with its large sugar factory, to *Pardubice* (12 km) a prosperous town situated on a fertile plain. It is the junction of two great railways and the centre of great industrial activity, having a large petroleum refinery, a succory and candle factories, two breweries and a distillery etc.

Of historical interest are: the old castle of the lords of Pernštýn with a gothic chapel. St. Bartholomew's decanal church founded in 1226, with pictures by Brandl. The „Zelená brána“ (Green gate) from 1538. Market-place with decorated houses, and the monument erected in honour of the brothers *Veverská* the inventors of the plough called „ruchadlo“. HOTEL: VESELKA.

At a short distance from the town there is an isolated basaltic rock *Kunětická Hora*, it is of volcanic origin, on the top are the picturesque ruins of an old castle from which we can get a good view. At the foot of the rock the river *Loučná* joins the *Labe* (Elbe).

Our next excursion is by the State railway to *Choceň* (24 km). In the town there is a castle with an old artistically decorated roman chapel. Proceeding, we go on to *Vysoké Mýto* (10 km). The church dates from 1260, and has a picture by Brandl. 14 km from here is *Litomyšl*, the birth-place of the famous Bohemian musical composer *Bedřich Smetana* (1824—1884). Around the town there are the remains of ancient fortifications, a castle built between 1568 and 1573, a fine market-place, college of the Piarists (1644) and a new building „National House“.

From here it is easy to enjoy a trip to the picturesquely situated quarries of *Budislav* and the rocks called *Toulovcovy*.

We return to Choceň and journey through a fine stretch of country to *Ústí nad Orlicí* (Wildenschwert, 15 km) and *Kyšperk* (14 km), here there is the renaissance

church of St. Wenceslaus (1680) and St. John's — a curiously constructed building.

We can make „Ústí“ our next halting-place, and there arrange some pleasant outings and enjoy ourselves rambling over hill and dale, visiting interesting old castles such as the ruins of *Žampach* (four miles), to *Litice* (15 km) in the Valley of the *Divoká Orlice* (Wild eagle river — Wilde Adler), viewing the well preserved ruins of the castle *Litice* (13th. century) and 5 km *Potštýn* a small town on the right bank of the river where it nestles in a pretty valley near to the remains of the noble old castle.

Turning to the North we go on to *Týniště* (16 km), and *Opočno* (20 km) near the *Zlatý potok* (Golden brook). The town has a church and a monastery of the Capucines (1674), it has a fine statue of the Holy Virgin in front. The castle of the princes Colloredo-Mannsfeld contains an artistic collection. There is a spacious park attached to the castle.

Continuing we pass through a hilly country to *Náchod* (21 km), here we are in the proximity of the Prussian frontier. This is an industrial town interested in the weaving of cotton, flax-spinning and kindred trades. The castle is a conspicuous object towering above the town on rock 405 m in height. Here was born in 1583 *Albrecht z Waldštýna* one of the most famous leaders in the 30 years war.

The castle has a good collection of historical paintings and many important manuscripts.

From this point a great sweep of country can be surveyed in all directions. The decanal church of St. Lawrence (14th. century) has a baptismal font of 1463.

THE HOTEL: U Slunce (The Sun).

In this neighbourhood are the graves of the first victims of the war of 1866.

We are now in the mountainous borderland of Bohemia and as we pass along we see apparently endless succession of enchanting scenes; and the most intense interest is aroused by the charms revealed in the rocky mazes of *Abrspach* and *Teplice* (Aberspach und Wekeldorf).

Teplice (Wekelsdorf) with its fine old church of the 14th. century, is reached by railway (22 km). On arrival we hire a cab for a drive to the „two cities of the rocks“. The admission to both is by ticket and under the care of special guides.

From *Teplice* we return by *Václavice* (28 km) and *Starý Koč* (3 km) to *Josefov* and *Jaroměř* (19 km). *Josefov* is a fortress founded by Joseph II. in 1781, and is separated from *Jaroměř* by only two miles, it is a short but pleasant walk through the green meadows. The town is situated at the junction of the *Metuje* and *Labe*. The churches are St. Nicolas' (gothic) and St. James' which dates from the 15th. century. There are some quaint old houses in the Market-place

Our next excursion will take us to *Kukus* (8 km) Here is a convent and hospital of the Brethren of Charity, with the fine church of the Holy Trinity containing pictures by Brandl and the tomb of the Counts Špork. The old castle and adjoining wood are reminiscent of that great patron of the fine arts Count Antony Špork (1662—1738), whose memory is honoured by many statues cut out the very rocks by the sculptor Braun (1684—1738).

From *Josefov* we return to Prague (17 km) by *Králové Hradec* (Königgrätz). This town was until the end of the last century, a fortress, it is the seat of a bishop and has many schools. On the great Market-place stands the cathedral of the Holy Ghost, founded in 1303, its gothic sanctuary is by Mathew Rejsek (1492). Here is a picture by Brandl, but amongst its most precious possessions, the cathedral can show a number of rare hymn-books or *kancionály*, splendid works in vellum embellished with artistic miniatures. Near the cathedral is St. Clement's chapel with relics of the saints, this chapel has a tower 68.5 m in height, the *Bílá věž* or White tower with a bell „St. Augustin“ weighing 98 q. On the site of the old ramparts and moat, a new town with houses built with modern improvements is rapidly rising. On the South side of the place is the episcopal residence which possesses a large library. This town is famous for the production of musical instruments, especially those used in military brass bands. Some of the most perfect instruments of this kind

are produced at Messrs Červený's world-famed factory. W. W. Tomek (1818—1905) the celebrated Bohemian historian was born here. From Králové Hradec by *Veliký Osek* (51 km) to *Libice*, thee birthplace of st. Vojtěch (Adalbert) second bishop of Bohemia (982), on to *Poděbrady* (7 km) the chief attraction of this place, is the castle where George, the excellent king of Bohemia was born in 1427, and elected in the town-hall of the old town of Prague 1458. The arch-decanal church has a silver plated altar, pictures by Brandl and Škréta. The tomb of Kunhuta first wife of George (whose monument stands in front of the castle) is in the church.

It is well to stop at *Nymburk* (14 km), the most ancient town on the banks of the Labe. The decanal church of St. Aegidius is an old gothic structure of brick dating from 1282—1305. Parts of the fortifications and gates are well preserved. The town-hall was originally a monastery of the Augustinian friars. There is a statue here, of St. Vojtěch erected in 1687.

Passing *Lysá* (16 km) where the castle has an extensive library, a picture gallery and collection of rare engravings, we arrive once more at Prague after a run of 34 km.

Railway fares for this tour: first-class 70 cr., second-class 47 cr.

THE NORTH OF BOHEMIA.

To see the interesting towns and districts of the North of Bohemia, we must start from the Station of the Austrian North Western Railway (Rakouská severo-západní dráha, Oesterreich. Nord-Westbahn).

We first go to *Stará Boleslav* (Alt Bunzlau) by way of *Lysá* (45 km). The castle was founded in 930 by prince Boleslav, who had it built according to a roman model. In 935, prince Wenceslaus was murdered here at the instigation of his brother Boleslav. In memory of the martyred prince, Břetislav founded a church: St. Wenceslaus', in the style of a roman basilica which to day can be easily traced in the foundations. Beneath the presbytery is the

entrance to a subterranean church or „crypt“. We would glance at St. Cosmas' and Damian's with the mausoleum of St. Wenceslaus erected 1654. St. Clements chapel a fine old building dates from 1099. St. Mary's with its marble floor, was founded 1604, it has frescoes by Hellich and an organ — said to be the largest in Bohemia. Many thousands of pilgrims come here to adore the miraculous image of the Holy Virgin.

Crossing the Labe, we arrive at *Brandýs* where there is ancient castle above the river. The two churches of note are: the decanal church of St. Paul and St. Peter containing a picture by Škréta.

This is quite near to the much patronized bath *Houška*.

From *Brandýs* to *Mělník* (24 km). It is situated on the right bank of the Labe — just above its junction with the Vltava. This is an important vineyard centre, the cultivation of the wine was much improved by Charles IV. importing cuttings of the most approved kinds from Burgundy, and this endeavour to improve is continued under the auspices of the specialists who impart instruction in the „Wine and Fruit-growers School. The quality of the wine can easily be tested by „sampling“ it at V. J. Šimoneks.

The archdecanal church of St. Peter and Paul is a gothic edifice with a fine groined ceiling, it was founded in the 12th. century. The castle of Prince z Lobkovic, is a noble residence, it possesses a well arranged museum. The chapel of St. Ludmila, of the 14th. century, with a picture by Škréta. The gothic town-hall has a chapel of St. Barbara (1395) and here there is a magnificent hymn-book and a chalice of the 16th. century. In the Market-place there is an old well 70 m in depth. Of the fortifications, only the Prague gate is in good repair. There is a monument to Charles IV., the great benefactor of the town.

Four miles to the North of *Mělník* is *Liběchov* with a fine castle, and in the neighbouring wood *Klácelka*, there are a number of statues cut in the rocks by the Bohemians sculpture Levy (1820—70).

We start from *Mělník*, cross the Labe and catch a train on the state railway at *Beřkovice* for *Roudnice*

(19 km.). Above the town rises the castle of the principal branch of the princely house of Lobkovic. a huge building containing 181 rooms, a well-stocked library having many important manuscripts and rare old prints, a picture gallery and a unique collection of exquisite armour, antique furniture, glass, china, gold etc. The gothic church was founded in the 14th. century.

An exceedingly pleasant excursion; is from *Roudnice* to the isolated basalt mountain *Řip* 459 m in height, where according to the national legend, *Čech*, the first of the race, and great ancestor of the Bohemians rested, and viewing the country around, he decided to remain and settle in the land he judged to be fair. On the top of this magnetic rock is the chapel of St. George, restored in 1125 by prince Soběslav to commemorate his victory over the German emperor Lothar.

All tourists who visit this spot, *agree with Čech*; and say it is a splendid position from which to view the land; we cannot wonder at Čech's decision to remain, — the lovely view is simply entrancing!

From *Roudnice* to *Terezín* (12 km.). This was a fortress founded 1780.

From here we go by carriage in 45 minutes to *Litoměřice* (Leitmeritz) on the right bank of the Labe, the seat of a bishop. The cathedral possesses several pictures by Škréta. The oldest map of Bohemia (1518) is to be found in the episcopal residence.

The old town-hall in the Market-place was originally founded in 1296, it has been rebuilt several times, it contains a fine large hall. The parish Church has a font of the 16 th. century; and a chapel of St. John with the tomb of the bishop count Waldstein.

Litoměřice is the starting point of the steamers plying between Bohemia and saxony. From here a nice trip on the Elbe must not be missed, the route through the picturesque borderland amidst the mountains is most enjoyable.

We now continue our journey by the North Western Railway from *Litoměřice* to *Střekov* (24 km.) (Schreckenstein) and soon a castle attracts our attention, it stands on a rock above the river at a height of 446 m., it is the property of the prince of Lobkovic. We now cross a double

bridge, the higher level being used for the railway and the lower for pedestrians and vehicular traffic. and arrive at the industrial town of *Ústí nad Labem* (Aussig an der Elbe). The chemical and soap factory of this town is one of the most extensive establishments of the kind in Austria. *Ústí* is an important commercial centre, it does a very large trade in brown coal, sugar, cereals and fruit; principally for the German market. The embankments for the convenience of the shipping trade are several miles long. The decanal gothic church possesses a Madonna by Raphael Mengs and a bell with a portrait of John Huss (1544). The industrial museum is well worthy of a visit. From *Ústí* as the border town, we go on to *Lobosice* (22 km.), noted for its manufacture of sweets and coffee substitutes.

Some six miles distant, standing on the top of a hill is the ruined castle of *Košťál*.

From *Lobosice* to *Česká Lipa* (Böhmisches-Leipa 49 km.), from thence (26 km.) to *Bezděz*. The castle standing on the highest top of a twin mountain, dates from the 11th. century and from the high tower one fourth of the kingdom can be surveyed, truly a magnificent panorama. Here Kunhuta, widow of the unfortunate *Přemysl Otakar II.*, and her son king *Wenceslaus II.*, were detained as prisoners (1279).

The two chapels of St. Aegidius and the Holy Virgin date from the 13th. century.

From *Bezděz* to *Bakov* (28 km.) and on to *Mladá Boleslav* (Jungbunzlau) with its 10 th. century castle. The decanal church of St. Mary was founded in the 16th. century. There is a column of the Holy Virgin erected in 1680 as a thankoffering after an epidemic.

Mladá Boleslav was one of the principal centres of the Bohemian Brethren. There is a splendid hymn-book or *Kacionál* to be seen at the town-hall.

The industrial concerns include the products of soap and candle factories, breweries, distilleries and a cloth factory established in 1780.

From *Boleslav*, continuing to the North along the banks of the *Jizera* by *Bakov* (9 km) to *Turnov* (22 km). This town has an old established renown for its special industry: — stone-cutting and polishing the gems of

various kinds — especially garnets. All kinds of beautiful jewellery is here manufactured. There is a special school of instruction for those who desire to practise any branch of the jewellery trade; including cutting, polishing, gold-setting and engraving.

The town has several good churches, and a fine town-hall. It is a convenient point from whence to start on many pleasant excursions to places of special interest in this Paradise of Bohemia". For the first, we go by the *Turnov-Jičín Railway* to the castle *Waldstein* founded in the 13th. century. It is situated on a ridge 388 m, in height and affords a splendid view of the country. 6 km from Waldstein is the far-famed wateringplace *Sedmihorky* (Wartenberg). We go on next to *Hrubá skála* a castle standing on a rock at a height of 352 m A little beyond this we reach *Borek-Trosky* from whence we start to climb the steeps leading to the intensively interesting ruins of the castle *Trosky* built on a high doublepeaked rock, each peak having a tower. The „*Panna*“ (Maiden) presents almost insurmountable difficulties, but the „*Baba*“ (Old-woman) is an easy task for the experienced rock climber, but whatever be the difficulties and labour involved in making the ascent, all who accomplish the climb are amply rewarded; to see such lovely scenery is worth any amount of toil. From *Trosky* to *Železnice* (19 km) we pass to the ruin of the castle *Bradlec* and enjoye another panoramic view, then finally to *Jičín* (5 km). This ancient town, formerly the seat of the famous count *Waldstein*, duke of Friedland, has many monuments of great historic interest: such as the gate *Valdice* (16 century), the decanal church of St. James. St. Mary's (1629), the castle (17th. century), St. Ignacius' (14th. century) the college of the abolished order of the Jesuits, and some remains of the ancient fortifications.

As a temporary home we can recommend the hotel Hamburg.

A trips to the *Prachovské skály* (rocks of Prachov) is one certain to be enjoyed by all making it. There, at an excellent pension, guides are provided; it is best to have their services for the charm of the place comes from it being

a veritable maze of rocks, the scenery may fairly be described as romantic.

Another excursion — easily made, is to the old castle of *Kost* with the gothic chapel of st. Anne. From mount *Mužský* we obtain an extensive view of the whole district including the battle-fields of the war of 1866.

Railway-fares for this tour: first-class 46 crowns, second-class 30 crowns.

From Jičín we return to Prague.

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In writing this little guide, we have been moved by the desire to induce British and American tourists to visit Bohemia in larger numbers than in the past — so that they might see something of our country's natural attractions and its native art and industries. We promise, that if our visitors are sometimes surprised, *they will never be disappointed*, and that coming as strangers, they will leave, as friends!

A. Wildmann.

